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A HISTORICAL STUDY OF THE
*Educational Agencies of the
Southern Baptist Convention*

1845-1945

By

EDITH CLYSDALE MAGRUDER, Ph.D.

TEACHERS COLLEGE, COLUMBIA UNIVERSITY
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Preface

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To GIVE personal acknowledgement to all who have contributed to this study is not possible, but the writer wishes to express her sincere appreciation for the stimulation of ideas and for the varied suggestions and criticisms which have been given by so many persons over the years.

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Finally, to the Dissertation Committee responsible for guiding this study at Teachers College, Columbia University, the writer wishes to express her deepest appreciation: to Professor R. Bruce Raup of Teachers College, Columbia University, chairman of the Committee, to Professor Harrison S. Elliott of Union Theological Seminary, to Professor Herbert Wallace Schneider of Columbia University, and to her sponsor, Professor Paul Tillich of Union Theological Seminary. In addition, the writer also wishes to acknowledge her indebtedness to Professor F. Ernest Johnson of Teachers College and of the Federal Council of Churches of Christ in America, who found it necessary because of ill health to withdraw from the Committee.

Although the study has been limited to what might be called

the shell of Southern Baptist life—the kernel being reserved for later treatment—it has, nevertheless, served to reveal something of the independent contribution which free evangelical Christianity has to make at this particular period in world history.

EDITH CLYSDALE MAGRUDER

Louisville, Kentucky
March, 1949

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E. C. M.

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A HISTORICAL STUDY OF THE
*Educational Agencies of the
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1845-1945

Introduction

THE history of Southern Baptist educational agencies and institutions mirrors a continuous struggle between the principle of order and the principle of freedom in institutional relationships. In this study these two seemingly contradictory viewpoints have been characterized as the general or over-all or cooperative or orderly viewpoint on the one hand, and as the local or individual or independent or free viewpoint on the other hand. The reactive interplay between these two positions has appeared and reappeared throughout Southern Baptist history, and the existence of this tension has necessitated from time to time the rediscovery and re-establishment of a new state of equilibrium and balance essential to harmony in a free society.

In recent years this problem has found a new focus in the increasing complexity of educational organization and program, in the multiplication and overlapping of educational agencies, and in the consequent decline of independent, individual initiative. The important part which education plays in the total institutional program of the Southern Baptist Convention becomes clear when the various Southern Baptist Convention agencies and institutions including an educational function in their program are reviewed. The following list is taken from the *Southern Baptist Convention Annual* of 1947:¹

1. Boards of the Southern Baptist Convention:
 - Foreign Mission Board
 - Home Mission Board
 - Sunday School Board
2. Institutions of the Southern Baptist Convention:
 - Southern Baptist Theological Seminary
 - Southwestern Baptist Theological Seminary
 - New Orleans Baptist Theological Seminary
 - American Baptist Theological Seminary

¹ *Annual*, 1947, pp. 3-17.

3. Commissions of the Southern Baptist Convention:

Education Commission
 Social Service Commission
 Radio Commission
 Historical Society

4. Standing Committees of the Southern Baptist Convention:

Baptist Brotherhood of the South
 Public Relations
 W.M.U. Work (Woman's Missionary Union Auxiliary to the Southern Baptist Convention)

5. Special Committees of the Southern Baptist Convention:

Baptist Papers
 Church Organizations
 Negro Ministerial Education
 Theological Education

The annual appointment of a Committee on Co-ordination and Correlation from 1937 to 1942 ² and the reappointment of a similar Committee in 1946 ³ bear witness to the efforts which Southern Baptists have been making to meet the growing demand for simplification. In the report of this Committee to the Southern Baptist Convention in 1948, the following statement of the problem was made:

Our growth as Southern Baptists has brought problems and perplexities as well as gratitude and pride. We find ourselves faced with the imperative necessity of rethinking and reshaping our organizational plans. Our churches range in size from one hundred and less to seven thousand and more. Some have and need very simple organization, while others require very much more complex organization. In general, our churches carry on most of their work through four organized church agencies—Sunday school, Baptist Training Union, Woman's Missionary Union, and Brotherhood. Each of these has developed increasingly complex functions, and each in relative independence of the other. Inevitably duplications and overlappings have resulted. The burden of responsibility, resting mainly on the pastor and the "faithful few," has brought earnest request for economy of time and effort in the interest of greater efficiency and fruitfulness. No one of the agencies has had authority to call the others into con-

² Resolution, *Annual*, 1937, p. 80, and appointment of a Committee on Study of Organizations with View of Coordination and Correlation, *Annual*, 1937, p. 99; Report of the Committee on Co-ordination and Correlation, *Annual*, 1942, pp. 124–26.

³ Motion, *Annual*, 1946, p. 59; Report concerning Committee on Church Organizations, *Annual*, 1946, p. 113.

ference to consider the difficulties involved. Your Committee on Church Organizations has sought to study the situation, to discover the needs, to present the results to the several agencies for their consideration, and to lead in discussion of possible ways and means of better coordination and correlation and greater organizational efficiency.⁴

In view, therefore, of the growing complexity of the contemporary educational picture and of the concomitant desire for simplification, we shall seek a more comprehensive and accurate understanding of the nature of the problem through an intensive study of one hundred years of Southern Baptist educational history. It will be our purpose (1) to discover by analysis the forces which have been at work in the institutional expression and development of Southern Baptist education; (2) to evaluate these various institutional developments in the light of historic Baptist principles; and (3) to discern the implications of these motivating forces for the development of future educational institutions adapted to the needs of a free, evangelical Christian community.

The main sources of information for this study have been the minutes of the Southern Baptist Convention and the annual reports of the various agencies for the hundred-year period of Southern Baptist history from 1845 to 1945. Additional information pertaining to organizational development has been secured from the study books and periodicals of the Sunday school, the Training Union, the Baptist Student Union, the Woman's Missionary Union, the Foreign Mission Board, the Home Mission Board, and the institutions of higher learning. Finally, various general treatments of Southern Baptist educational history and problems have been reviewed, including books, magazine articles, doctoral dissertations, and lectures.

The study is divided into six sections: first, a brief review of Baptist history in the United States before the formation of the Southern Baptist Convention and a statement of Baptist principles; second, a survey and analysis of institutional developments in education under the auspices of Southern Baptist missionary agencies; third, a survey and analysis of institutional developments under the auspices of the Sunday School Board of the Southern Baptist Convention; fourth, a survey of educational developments

⁴ Report of Committee on Church Organizations, *Annual*, 1948, pp. 383-84.

under the auspices of the formal educational institutions of the Southern Baptist Convention; fifth, a survey of education as developed by other Southern Baptist Convention agencies; and sixth, conclusions of the study pertaining to the relationship between education and the institutions of a free, evangelical Christian community.

CHAPTER ONE

Baptist History in the United States Before the Formation of the Southern Baptist Convention

BAPTIST life in the United States before 1845, the year in which the Southern Baptist Convention was organized, reflects in its pattern of growth and expansion the influences of the two main periods of development in early American Protestantism. The first of these followed in the wake of the Reformation and Counter-Reformation in Europe and England as religious refugees made their way during the seventeenth century to the shores of a new country. The second found its impetus in the pietistic revivals which sprang up during the eighteenth and early nineteenth centuries within the organized Protestant churches, bringing new vitality to the parent bodies and often breaking out of bounds to form new churches.¹

The Colonial Development, 1607–1720. The Pilgrim Fathers who landed at Plymouth Rock in 1620 were members of an English Separatist church which, under the leadership of John Robinson and William Brewster, had fled to Holland during the persecutions of James I and had settled in Leyden in 1609.² Their arrival marked the beginning of the establishment in New England between 1620 and 1638 of the Congregational colonies of Plymouth, Massachusetts, Connecticut, and New Haven.³ By 1631 Congregationalism was established by law in Massachusetts and soon the

¹ Cf. the pattern of development presented by H. Richard Niebuhr in *The Kingdom of God in America* (Chicago: Willett, Clark and Company, 1937): (1) the seventeenth century—the Sovereignty of God; (2) the eighteenth century—the Kingdom of Christ; (3) the nineteenth century—the Coming Kingdom.

² Williston Walker, *A History of the Christian Church* (New York: Charles Scribner's Sons, 1918), p. 465.

³ *Ibid.*, p. 567.

other colonies followed suit.⁴ Although Virginia repealed its penal laws in 1776 and passed an act establishing religious freedom in 1786,⁵ the last penal law in Massachusetts was not taken from the statute book until 1834.⁶

It was within the boundaries of an established Puritan Congregationalism in the New England colonies that the dissent of Baptists, Quakers, and Church of England communicants found expression. Among the Baptist dissenters were such men as Roger Williams who in 1639 at Providence, Rhode Island, was "the first in America to introduce believers' baptism and to organize a church on Baptist principles";⁷ John Clarke who around 1644 established the first Baptist church in America to follow Baptist principles consistently;⁸ and Henry Dunster, the first president of Harvard College, who expressed his conviction in 1653 that only believers should be baptized.⁹ In each instance, dissent from the established order was accompanied by persecution, Roger Williams being banished from Massachusetts for contending that the civil magistrate has no right to punish breaches of the first table of the law,¹⁰ John Clarke being fined twenty pounds for preaching in a house,¹¹ and Henry Dunster being compelled to resign the presidency of Harvard College for denying infant baptism.¹²

In the Middle States the conditions necessary to the free development of religion were on the whole more favorable. In New York during the period of Dutch rule, although Baptists suffered some injustices at first, the prevailing temper of mind was in the direction of religious liberty.¹³ The most important center of Baptist life and work was, however, around Philadelphia. In

⁴ *Loc. cit.*

⁵ Henry C. Vedder, *A Short History of the Baptists* (Philadelphia: The American Baptist Publication Society, 1907), p. 320.

⁶ Williston Walker, *op. cit.*, p. 567.

⁷ A. H. Newman, *A History of the Baptist Churches in the United States* (New York: The Christian Literature Company, 1894), pp. 59, 79-80.

⁸ *Ibid.*, p. 96. Although John Clarke was a Separatist before leaving England, it is not known for certain whether he was pedobaptist or antipedobaptist at that time.

⁹ *Ibid.*, pp. 140, 142-43. Also Henry C. Vedder, *op. cit.*, p. 297.

¹⁰ Henry C. Vedder, *op. cit.*, p. 289.

¹¹ *Ibid.*, p. 298.

¹² *Ibid.*, p. 297.

¹³ *Ibid.*, p. 303.

1684 a church was established at Cold Spring, Pennsylvania, and in 1688 another at Pennepeck.¹⁴ Churches established in New Jersey, such as those at Middletown (1688), Piscataway (1689), Cohansey (1690), Cape May (1712), and Hopewell (1715), maintained a close fellowship with the Philadelphia group.¹⁵ General meetings were held at first annually, then semi-annually, and finally in 1707 the Philadelphia Association was formed with delegated members.¹⁶ It was the Philadelphia Association which eventually turned the tide of theology among Baptists toward Calvinism, for the Philadelphia Confession of 1742, widely accepted by Baptists, was strongly Calvinistic, standing in marked contrast to the pronounced Arminianism of many of the Baptists in New England, New York, and New Jersey.¹⁷

In the South little progress was made in the establishing of churches during this early period. In South Carolina a church was organized in 1684 under the leadership of William Screven who came with his congregation to South Carolina from the Province of Maine in the Massachusetts colony in order to escape persecution.¹⁸ In Virginia there were people of Baptist sympathy probably as early as 1661, since laws were in existence at that time providing for fines for the practice of infant baptism.¹⁹ In North Carolina a church was formed in 1727.²⁰

In short, by the time of the pietistic revivals and the Great Awakening the migrations of religious dissenters to colonial America, in New England, in the Middle States, and in the South,

¹⁴ *Ibid.*, p. 304.

¹⁵ *Ibid.*, pp. 304-05.

¹⁶ *Ibid.*, pp. 305-06.

¹⁷ *Ibid.*, p. 306. Arminian principles stand in contrast to Calvinistic principles. The five tenets of Calvinism are: (1) Absolute foreordination or election; (2) Total depravity (man is totally hopeless); (3) Particular redemption or atonement (Christ died only for the elect); (4) Irresistible grace (man cannot resist the grace of God); and (5) Perseverance of the saints (once saved, always saved). By contrast, the five tenets of Arminianism are: (1) Conditional election and reprobation (salvation or damnation not absolutely decreed); (2) The Holy Spirit must precede regeneration (man is not totally hopeless); (3) Universal redemption or atonement (Christ died for all); (4) Man may resist divine grace; and (5) Man may fall from grace. (From Sydnor L. Stealey, lectures in Baptist history, Southern Baptist Theological Seminary, Louisville, Kentucky, fall term, 1945.)

¹⁸ Henry C. Vedder, *op. cit.*, p. 301.

¹⁹ *Ibid.*, p. 307.

²⁰ *Loc. cit.*

had resulted in the establishment of at least forty-seven Baptist churches, forty north and seven south of what later became the Mason–Dixon line.²¹

The following general observations may be made concerning the colonial Baptist movement of these early years. In the first place, it would appear that men such as Hanserd Knollys, Roger Williams, John Clarke, and Henry Dunster were in the beginning English Separatists who became Baptist only after a period of reflection and study similar in many respects to the developments which were taking place among their brethren in England during the same period. In the second place, the extension of Baptist work—particularly in New Jersey where English Baptists settled²² and in Pennsylvania where Welsh and Irish Baptists settled, as well as Quakers, German and Dutch Mennonites, and German Dunkards²³—was at first the result not of an indigenous evangelistic outreach, but rather of the transplantation of colonies from the mother country: dissenters in the Anabaptist tradition from Europe came to the new country from a background which included the nonconforming orthodoxy and martyr's faith of a Balthasar Hubmaier, the radical heresies and excesses of a Münster Revolution (1533–1535), and rigorous persecution at the hands of Catholics and Protestants alike; similarly, Baptists from the British Isles came to the new land from a country torn by the religious upheavals and persecutions attendant upon the impact of Calvinism on the Established Church. Finally, in the third place, the struggle between Arminian and Calvinistic principles which played such a vital role in the development of English Baptist life—the Particular Baptists being Calvinists and the General Baptists being Arminian—also made its appearance from time to time in Baptist churches of the New World, resulting, for example, in the early division between Calvinistic Baptists and Arminian Baptists in the church founded by Roger Williams,²⁴ and in the doctrinal controversy of 1730 between Arminianism

²¹ *Loc. cit.*

²² *Ibid.*, p. 305.

²³ Williston Walker, *op. cit.*, p. 569.

²⁴ A. H. Newman, *op. cit.*, pp. 85–87. According to Newman, "Roger Williams was a thoroughgoing Calvinist" while Brown, Wickenden, and Dexter were influenced by Arminianism.

and Calvinism in the Nicholas Eyres church in New York.²⁵

Such, then, was the colonial seedbed of Baptist life in America.

The Pietistic Movement, 1720–1750, and Its Effect on Baptist Churches and Academies. The events which prepared the way for the Reformation and for the pietistic revivals which later followed reveal the presence of two lines of historical development.

On the one hand, there is the situation of religious need. Pietism in Germany represented the revival of the evangelical witness within the Lutheran Church and was a reaction against the Protestant Scholasticism which followed upon the upsurge of Reformation Christianity. Methodism in England arose to fill the religious vacuum which the skepticism of the English Enlightenment, undergirded by a widely-held Deistic philosophy, left in its train. Similarly, the Great Awakening in America came at a time when the Puritan fires of earlier years were burning low²⁶ and when English Deism had begun to make its influence felt in America as well.²⁷

On the other hand, there is the interaction of English, European, and American thought and experience. In the events leading up to the Protestant Reformation may be traced the ever-widening circle of influence through Occam, Luther, Calvin, and the English Puritans. In the line of Protestant Revivalism a similar meeting of minds may again be found, beginning with Wyclif, embracing Bohemian Protestantism and German Pietism, and leading eventually back to Wesleyan Methodism. Finally, in the early eighteenth century this process was extended to include the new America, the evangelical fervor of Wesley and Whitefield combining with Jonathan Edwards' Calvinism, Jacobus Frelinghuysen's Dutch Pietism, and Gilbert Tennent's evangelical Presbyterianism to produce the Great Awakening (1720–1750).

²⁵ A. H. Newman, "Baptists," *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, I, 470. Also A. H. Newman, *A History of the Baptist Churches in the United States*, p. 235.

²⁶ See Herbert Wallace Schneider, *The Puritan Mind* (New York: Henry Holt and Company, 1930), p. 73, and Ch. III on "The Loss of the Sense of Sin," pp. 74–101.

²⁷ Note Jonathan Edwards' reaction against the English Deist, Matthew Tindal, in "The Insufficiency of Reason as a Substitute for Revelation." Walter G. Muelder and Laurence Sears, *The Development of American Philosophy* (Boston: Houghton Mifflin Company, 1940), pp. 4, 29–36.

The Great Awakening had a profound effect on the spiritual life of Baptist churches in America. Although their rapid growth was retarded by the Revolutionary War²⁸ and although the conservative "Regulars" (Arminians in the main) opposed the evangelical "New Lights" (Calvinists in the main),²⁹ indigenous Baptist churches composed of newly-won converts multiplied. In New England the earliest associations were the Warren Association (1767), the Stonington Association (1772), and the Shaftesbury Association (1780).³⁰ In the Middle States, around New York and Philadelphia and through "the Jerseys," the establishment of Baptist churches which had been stimulated by the Great Awakening was interrupted by the British occupation, and it was not until 1791 that the first association was formed.³¹ In the South, however, rapid progress was made through the missionary activities of the Philadelphia Association; as a result the following churches were established: Opekon (1743), Ketokton (1751), Smith's Creek (1756), and Broad Run (1762); and the following associations were organized: Charleston (1751), Sandy Creek (1758), Kehukee (1765), and Ketokton (1766).³² In Virginia the effects of the Great Awakening were felt through the preaching of Shubael Stearns and Daniel Marshall, "New Light" preachers from New England who had been influenced by Whitefield and his evangelistic message. The earliest church founded by them was the Sandy Creek Church which "in seventeen years was instrumental in establishing forty-two others, from which one hundred and twenty-five preachers were sent forth."³³ According to Vedder, this surge of Christian witnessing was stimulated largely by the missionary zeal of the pioneer preachers who suffered untold privations and hardships, by "the harmony between the democratic spirit of the people and the congregational polity of the Baptist churches,"³⁴ and by the establishment of religious liberty and the removal of religious disabilities in the

²⁸ Henry C. Vedder, *op. cit.*, pp. 313, 317.

²⁹ *Ibid.*, p. 309; also A. H. Newman, "Baptists," *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, I, 470.

³⁰ Henry C. Vedder, *op. cit.*, p. 318.

³¹ *Ibid.*, pp. 313-14, 317.

³² *Ibid.*, p. 317-18.

³³ *Ibid.*, p. 318.

³⁴ *Ibid.*, p. 319.

various states after the enactment of religious freedom in Virginia in 1786.

In Europe, England, and America the pietistic revivals also resulted in educational changes of far-reaching importance, particularly in the secondary schools. It was in the pietistic movement of Germany and in the nonconformist movement of England³⁵ that the modern "realistic," scientific educational philosophy, in contrast to the classical-mathematical emphasis, had its inception. John Amos Comenius (1592–1670), the last bishop of the old church of the Moravian and Bohemian Brethren,³⁶ was the first to apply the inductive method to the processes of educational instruction,³⁷ and it was the textbooks which he wrote that were used in the schools of the pietistic movement.³⁸ These schools, which grew out of the religious revival initiated by Philipp Jacob Spener and Hermann Francke, were established in reaction against the rationalism of the schools of the nobility and the formalism of the classical schools.³⁹ Furthermore, the University of Halle where Francke taught from 1691 until his death in 1727⁴⁰ was the first modern university to have "real" subjects taught in the modern tongue with the new methods.⁴¹

Similarly in England, after the restoration of the Stuart monarchy in the seventeenth century, the nonconformists who were expelled from their parishes in 1662 and those who were excluded from the public schools and universities⁴² established their own academies to provide secondary and university education and worked out a curriculum which included not merely the narrow course of study which had produced their persecutors but also many of the new "real" subjects such as economics and geography.⁴³ Around the middle of the eighteenth century these acad-

³⁵ The Jansenist movement in France was a similar development in the Roman Catholic Church.

³⁶ "Comenius or Komensky, Johann Amos," *Encyclopaedia Britannica* (Chicago: Encyclopaedia Britannica, Inc., 1929), VI, 100.

³⁷ Paul Monroe, *A Text-Book in the History of Education* (New York: The Macmillan Company, 1905), p. 488.

³⁸ *Ibid.*, pp. 497–98.

³⁹ *Ibid.*, p. 498.

⁴⁰ Williston Walker, *op. cit.*, p. 499.

⁴¹ Paul Monroe, *op. cit.*, p. 501.

⁴² *Ibid.*, p. 499.

⁴³ *Loc. cit.*

emies were introduced in America, and after the Revolutionary War they became the typical educational institution, continuing to offer as in England a curriculum of “real” subjects. As Paul Monroe states, “*In England, as in our own country, the introduction of scientific subjects into the secondary curriculum is identical with the academy movement.*”⁴⁴ Baptists in America were responsive to the academy idea. A Baptist academy was established at Hopewell, New Jersey, in 1756; this was the school where James Manning and Hezekiah Smith, who contributed so much to the founding of Rhode Island College (1764), renamed Brown University (1804), received their early training.⁴⁵ Similar private schools were established at Lower Dublin (Philadelphia), New York, and Bordentown, New Jersey.⁴⁶

It is thus clear that the European pietistic movement and the English nonconformist movement exercised a determining influence on the growth of Baptist churches and on the content of Baptist education in America.

The Frontier Revival Movement, 1790–1858. The frontier revival movement was a continuation at sporadic intervals of the Great Awakening in the frontier regions to the south and west. It was characterized, in the first place, by a conscious experience of regeneration, and, in the second place, by the conservation of this spiritual energy through the organization of new churches and new educational institutions. The Presbyterians and the Congregationalists directed their newly-discovered religious vitality toward the founding of schools and colleges;⁴⁷ the Methodists and Baptists, willing to recognize the call to preach of any man, whether well-educated or not, directed their energy toward the establishment of new churches.⁴⁸ Baptist churches were formed in Kentucky in 1782, in Tennessee in 1765, in Ohio in 1790, and in Illinois in 1786.⁴⁹ By 1800, forty-eight associations of Baptist local churches had been organized—ten in the Northeastern States, thirty in the Southern States, and eight beyond the Alleghenies

⁴⁴ *Ibid.*, p. 698.

⁴⁵ Henry C. Vedder, *op. cit.*, pp. 310–11, 352, 354.

⁴⁶ *Ibid.*, p. 352.

⁴⁷ Williston Walker, *op. cit.*, p. 579.

⁴⁸ *Ibid.*, p. 578.

⁴⁹ Henry C. Vedder, *op. cit.*, p. 321.

(six of the latter being in Kentucky).⁵⁰ Although the names of many itinerant Baptist preachers might be mentioned, it was the work of John M. Peck and his part in the formation of the American Baptist Home Mission Society in 1832 which laid the foundation for the extension of Baptist work throughout the Louisiana Purchase and the Far West.⁵¹ By 1832, when the Home Mission Society was organized, nine hundred Baptist churches had been established, although many of these were very small.⁵²

The frontier revivals also stimulated the growth of the modern Sunday school movement,⁵³ which had its inception in the Sunday school founded by Robert Raikes in England in 1780⁵⁴ for training in literacy and Christian fundamentals, and in the Sunday school established in 1783 for Bible teaching by William Fox, a wealthy Baptist deacon of London, England.⁵⁵ The first regular Sunday school was introduced from England into Philadelphia in 1791,⁵⁶ and the first modern Baptist Sunday school in the South was probably the one organized in 1804 in the Second Baptist Church of Baltimore, now the East Baltimore Baptist Church.⁵⁷ Baptist Sunday schools continued to spread in the South during these years as is evident from the record in Allen's Register for 1836: 228 Sunday schools in North Carolina for 1835, with an enrollment of 13,231; this was one half of North Carolina's Baptist church membership for that year.⁵⁸

A third major result of the frontier revival movement was the initiation of the foreign missionary enterprise. In 1810 the American Board of Commissioners for Foreign Missions was formed under the leadership of Samuel J. Mills, Jr. In 1812 several missionaries were sent to India by this Board, among them Adoniram and Ann Judson and Luther Rice. In order to be prepared to defend their doctrine and practice against the Baptists who were already in the field, Adoniram and Ann Judson, who were Con-

⁵⁰ *Ibid.*, p. 318.

⁵¹ *Ibid.*, pp. 324-25, 329.

⁵² *Ibid.*, p. 330.

⁵³ Williston Walker, *op. cit.*, p. 579.

⁵⁴ *Ibid.*, p. 521.

⁵⁵ E. P. Alldredge, "Progress of Southern Baptist Sunday Schools," *The Quarterly Review*, V (July-August-September, 1945), 10.

⁵⁶ *Loc. cit.*

⁵⁷ E. P. Alldredge, *op. cit.*, p. 11.

⁵⁸ *Loc. cit.*

gregationalists, made an intensive study of the New Testament with special attention to the question of infant baptism. In the course of this study they themselves became persuaded of the lack of scriptural basis for the practice of infant baptism. After their own baptism by immersion, which was followed shortly by the baptism by immersion of Luther Rice who had undergone a similar experience of study and decision, they found themselves without means of support for their work in India, and as a result it was decided that Luther Rice should return to the United States and seek the support of Baptist churches. In 1813, upon the receipt of a letter from Adoniram Judson appealing for support, the Baptists of Boston formed the Baptist Society for Propagating the Gospel in India and other Foreign Parts,⁵⁹ and this was followed the next year, after Rice's return, by the organization of a more inclusive society, the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions, popularly known as the Triennial Convention.⁶⁰

One other organization of this early period of Baptist development should be noted, the Baptist General Tract Society, established in 1824 and reorganized in 1840 as the American Baptist Publication and Sunday-school Society.⁶¹ This was the organization which assumed responsibility for the developing educational program of American Baptists and which at a later date was to resist the development of a second publishing house under Southern Baptist auspices after the formation of the Southern Baptist Convention.

This period was also marked by a number of controversies which had an important effect on the life of Baptist churches. One of the first of these was the controversy concerning Unitarianism which arose in New England in reaction to the Great Awakening. During the troubled times which followed, "New England Baptists stood as a chief bulwark against the heresy. In 1800 two of the six orthodox churches left in Boston were Baptist . . ." ⁶²

In 1835 a conflict of opinion arose in the American Bible So-

⁵⁹ A. H. Newman, *A History of the Baptist Churches in the United States*, p. 391.

⁶⁰ *Ibid.*, p. 393; also Henry C. Vedder, *op. cit.*, p. 332.

⁶¹ *Ibid.*, pp. 426-27. See also John H. Bentley and George W. Graeff, editors, *After Eight Decades: The Story of the American Baptist Publication Society* (Philadelphia: The American Baptist Publication Society, [1908]), p. 3.

⁶² Henry C. Vedder, *op. cit.*, p. 335.

ciety (1816) over Adoniram Judson's translation of the Bible into the Burmese language. Judson had translated the word "baptizo" by a Burman word meaning to immerse or dip. It was finally decided in 1836 that the Society would "encourage only such versions as conformed in the principle of their translation to the common English version."⁶³ As a result, the Baptists withdrew and formed the American and Foreign Bible Society in 1837 and the American Bible Union in 1850. Finally in 1883 both of these societies were discontinued, and it was decided to assign the Bible work for the home field to the American Baptist Publication Society and the Bible work for the foreign field to the American Baptist Missionary Union.⁶⁴ As Vedder comments, "The project of circulating a denominational version of the Scriptures in English [had] been tested once for all and proved to be a disastrous failure."⁶⁵

The anti-Masonic conflict in the Middle States was another major source of dissension and division in Baptist churches between 1826 and 1840. Foul play was suspected in the death of a Mason who had published a book disclosing the secrets of the order, and as a result a pronounced opposition to secret fraternities arose which often led to wide breaches in local Baptist churches. The lesson which Baptists learned from this experience was to exercise caution in "interfering through church discipline with questions not strictly religious, and to beware of attempting to settle by an authoritative rule questions of conduct which it is the right and duty of each Christian man to decide for himself."⁶⁶

Another Baptist controversy of this same period which led to widespread withdrawal and disfellowshipping, particularly in the West and Southwest (western Pennsylvania, Ohio, and Kentucky), arose as a result of Alexander Campbell's protest against the divisions in the churches which followed upon the frontier revivals.⁶⁷ The position which Campbell, himself a former Presbyterian of the Seceder sect,⁶⁸ developed with respect to baptism was

⁶³ *Ibid.*, pp. 337-38. Statement of policy passed by the managers of the American Bible Society by a vote of twenty to fourteen.

⁶⁴ *Ibid.*, p. 340.

⁶⁵ *Loc. cit.*

⁶⁶ *Ibid.*, p. 341.

⁶⁷ Williston Walker, *op. cit.*, p. 581.

⁶⁸ Henry C. Vedder, *op. cit.*, p. 342.

markedly different, however, from that held by Baptists generally. For Campbell, baptism was a condition of forgiveness,⁶⁹ and Baptists saw in this only the reappearance of baptismal regeneration. In 1827 the Mahoning Association of Ohio withdrew from the Baptist fellowship and followed Alexander Campbell in a body. They became known as the Disciples of Christ. In the years which followed, the Redstone Association of Western Pennsylvania, the Beaver Association of Western Pennsylvania, and the Dover Association of Virginia either disfellowshipped the followers of Campbell or issued warnings to local Baptist churches against the errors being taught. By 1842 a complete separation had been effected.⁷⁰ Thus a movement which began "ostensibly at least, with the desire of uniting all Christian denominations" ended in the "addition of another to the already long list of sects."⁷¹

The controversy which was to have the most profound effect on Baptist life in the South, however, was that relating to the questions of slavery and of undemocratic procedures in the Triennial Convention. In 1845 the Southern Baptists disassociated themselves from the Triennial Convention, the end result of a division which had been in process of development for several years. In the first place, the American Baptist Home Mission Society in the appointment of home missionaries had tended to favor the frontier territories north of the Ohio River and neglect the

⁶⁹ *Ibid.*, p. 343; also Williston Walker, *op. cit.*, pp. 581-82.

⁷⁰ *Ibid.*, pp. 341-44; also Williston Walker, *op. cit.*, pp. 581-82. A merger of Northern Baptists and Disciples of Christ (known also as the Christian Church), both of which cooperate with the Federal Council of Churches of Christ in America, is now being considered. Although Southern Baptists are stronger in the South, the Christian Church also receives widespread support today in the South. As Dr. George Ragland of Lexington, Kentucky, told the Southern Baptist Convention of 1949:

"Only recently the Kentucky Disciples of Christ approved the proposed merger with Northern Baptists. If this should come about nation-wide, it will create problems for our Southern Baptist convention.

"It would mean that in Lexington, across the street from Immanuel Baptist Church—instead of there being Woodland Christian Church there would be Woodland Christian-Baptist Church."—From "Southern Baptists Plan to Expand," *The Courier-Journal*, Louisville, Kentucky, May 22, 1949, p. 10.

Geographic boundary lines are also being extended, however, by Southern Baptist churches. As a result of population migration during the war, former members of Southern Baptist churches have established Baptist churches in the East, West, and North which have requested recognition by the Southern Baptist Convention. Furthermore, the Southern Baptist Convention is holding its 1950 Convention in Chicago and its 1951 Convention in San Francisco.

⁷¹ Henry C. Vedder, *op. cit.*, p. 344.

southern territories and Texas. "In 1844 there were 308 missionaries in the North and only 44 in the South. Such conditions naturally aroused resentment and caused gifts from the South to be withheld."⁷² In the second place, despite the Convention's resolution that, although members were free as individuals to express their own opinions, in cooperating together they should "disclaim all sanctions either expressed or implied, whether of slavery or anti-slavery,"⁷³ the Executive Board of the American Baptist Home Mission Society issued the statement that if anyone having slaves should offer himself as a missionary, yet should refuse to give up this property, he could not be appointed.⁷⁴ To Baptists in the South this was a flagrant disregard of the instructions of the Convention. Added to these administrative grievances were the concomitant spirit of sectionalism which was growing in the South and the strongly centralizing tendencies of the ministries of Shubael Stearns and Daniel Marshall in Virginia with their Presbyterian and Congregational background.⁷⁵ These causes working together in North and South resulted finally in the organization of the Southern Baptist Convention in May, 1845, formed, it was stated, for the purpose of continuing the work of the General Convention according to the Constitution of the original union.⁷⁶

In 1845 when the Southern Baptist Convention was organized, the membership in Southern Baptist churches stood at 351,951. A century later in 1944 the figure had risen to 5,667,926.⁷⁷ If to this number are added the 4,056,739 Negro Baptists,⁷⁸ the large percentage of whom live in the Southern States, the total figure for Baptists in the South stands close to ten million. When it is realized that each of these members comes into the local church by individual profession of faith followed by baptism by immersion, and when this total figure is compared with the slow develop-

⁷² Sydnor L. Stealey, "American Baptist Organization up to 1845," *The Review and Expositor*, XLIII (April, 1946), 175.

⁷³ Henry C. Vedder, *op. cit.*, p. 346.

⁷⁴ *Loc. cit.*

⁷⁵ Sydnor L. Stealey, *op. cit.*, p. 175. See also *supra*, p. 10 and *infra*, p. 24.

⁷⁶ *Infra*, p. 27.

⁷⁷ E. P. Alldredge, "One Hundred Years of Evangelism," *The Quarterly Review*, V (July-August-September, 1945), 44, 57.

⁷⁸ Roland Smith, "Negro Baptists by States, 1944," *The Quarterly Review*, V (July-August-September, 1945), 91.

ment of Baptist churches by immigration during the colonial period, the remarkable extension of Baptist life and work in the South through evangelistic outreach and indigenous growth during one hundred years of history becomes apparent.⁷⁹

Baptist Principles. In England and America Baptist principles have found expression from time to time in various Confessions of Faith, Pronouncements, and Statements of Principle. The Confession of Faith, which became known later as the First London Confession, was issued by English Particular Baptists in 1644, and it set forth clearly the Baptist position concerning the baptism of believers by immersion, the partaking of the Lord's Supper after baptism, the right to religious liberty, and the duty of good citizenship.⁸⁰ Concerning the importance of this document for later Baptist history, Vedder writes:

Those who published to the world this teaching, then deemed revolutionary and dangerous, held, in all but a few points of small importance, precisely those views of Christian truth that are held by Baptists to-day. For substance of doctrine, any of us might subscribe to it without a moment's hesitation.⁸¹

Other historic documents which have re-expressed these same principles include the Second London Confession of 1689 which was formulated in 1677 on the basis of the Westminster Confession of 1648 "altered to suit Baptist views of the church and its ordinances,"⁸² the Philadelphia Confession of 1742 which was modeled on the Second London Confession of 1689,⁸³ and the New Hampshire Confession of 1833 which is "the only Confession of any

⁷⁹ The growth in the number of Baptists around the world is revealed in the following statistics from E. P. Alldredge, editor, *The Southern Baptist Handbook, 1945* (Nashville: Sunday School Board of the Southern Baptist Convention, n.d.), pp. 190–91: for 1845—998,838; for 1941—13,314,620. When to these figures are added the three thousand Baptist churches in the Soviet Union reported by Rev. Louie D. Newton in *An American Churchman in the Soviet Union* (New York: The American Russian Institute [1946]), p. 18, as well as the membership gains of the years between 1941 and 1947, it is estimated that the total world figure stands at approximately fifteen million. See [John Bradbury], "Baptists and Christian Unity," *The Watchman-Examiner*, XXXV (April 3, 1947), 321.

⁸⁰ Henry C. Vedder, *op. cit.*, pp. 211–12.

⁸¹ *Ibid.*, pp. 212–13.

⁸² W. J. McGlothlin, *Baptist Confessions of Faith* (Philadelphia: American Baptist Publication Society, 1911), p. 216. For the text of the Confession, see pp. 218–89.

⁸³ *Ibid.*, pp. 294, 297.

note produced by American Calvinistic Baptists.”⁸⁴ The Southern Baptist Convention in 1914 adopted a Pronouncement on Christian Union and Denominational Efficiency which embodied the same principles,⁸⁵ and in 1946 the Convention again set forth the distinctive position of Baptists in a declaration entitled Statement of Principles.⁸⁶

Professor Sydnor L. Stealey of the Southern Baptist Theological Seminary gave the following concise formulation of essential Baptist principles in an article discussing American Baptist organization before 1845:

Always Baptists have persisted in their original emphases. At times the inevitable pull of personal ambition on some aggressive leaders and the centralizing argument for world-like efficiency have lured them toward a hierarchy, just as large numbers in the early churches were lured into the Roman system. Still, however, they hold to the great truths with which they started; namely, (1) the supreme authority of Scripture, (2) the fundamental importance of the individual believer, and of the local church, (3) the baptism by immersion of believers only, (4) the sufficiency of each soul to deal directly with God without priestly mediator and (5) the separation of church and state.

These great principles, all taken absolutely together and applied vigorously, constitute both the strength and the distinctiveness of Baptists. Other denominations and sects have come to accept one or more of them and in that much are like us (e.g. the Presbyterians in America took up the battle for religious liberty), but the *principles are so vitally related that the lack of any one of them seriously weakens the rest of them.* For example, to reject the baptism of believers only and to practice infant baptism fills churches with nominal Christians who take little real interest and turn affairs over to a ministry which soon develops into a hierarchy. This means that leadership must come from a selected few instead of being sought out and developed from the vigorous strength of the masses.⁸⁷

⁸⁴ *Ibid.*, p. 299. For the text of the Confession, see pp. 301–07.

⁸⁵ Pronouncement on Christian Union and Denominational Efficiency, from the Report of Commission on Efficiency to the Southern Baptist Convention, *Annual*, 1914, pp. 73–77.

⁸⁶ Statement of Principles, *Annual*, 1946, pp. 38–39. This statement, however, though referring to the local church as “a voluntary fellowship of baptized believers” does not deal specifically with the significance of baptism by immersion as do the other statements. This is noteworthy in view of the growth of institutional criteria in Southern Baptist Convention churches and of associate membership in Northern Baptist Convention churches (membership on the basis of previous Christian experience and membership in another church, without baptism by immersion in a Baptist church).

⁸⁷ Sydnor L. Stealey, *op. cit.*, pp. 167–68. Words italicized here are in boldface in the original.

Analysis reveals that these five essential Baptist principles rest on two propositions: first, the authority of God in Christ and of the Scriptures; second, the freedom of the individual and of the local church. Baptist principles posit that, through the interrelationship of God's authority and man's freedom, man may be saved from the many tyrannies which hold him in their power. As Edgar Young Mullins has expressed it:

In a word, to be born merely is to confront a thousand tyrannies. The cosmos stands over against us a colossal menace, a doom forever impending. We are flung out into the abyss and caught in the waiting hands of titanic powers and tossed back and forth like a ball. And yet it is given to us to achieve freedom. The law of that freedom is deeply written in the constitution of our nature and the world about us.⁸⁸

Thus, although man finds himself caught in the unyielding situation of his own desires and frustrations, he is nevertheless given the opportunity to free himself from the tenuous cords that bind him through a voluntary acceptance of the authority of God in Christ as revealed according to the Scriptures, an authority which leaves his personality inviolate. In explaining "the unitary Christian principle of freedom and authority,"⁸⁹ Mullins sums up Christ's method of calling forth a spiritual response in the following "three-fold paradox":⁹⁰

1. His revelations of truth to us are so given as to become discoveries of truth by us. . . .
2. The second paradox of Christ's authority is that he exerts it by making men free. . . .
3. The third paradox of Christ's authority is that he exerts his authority over us by transferring his authority to us. . . .⁹¹

Similarly with respect to the Bible,

. . . its finality as authority is due to its unique power of showing the way without compelling man; or rather its capacity for revealing destiny and then of constraining man to it; or yet again, its disclosure of the inner constitution of the moral and spiritual universe, while leaving man free to conform to it. It is not statute or rule or decree; it is a moral and spiritual

⁸⁸ E. Y. Mullins, *Freedom and Authority in Religion* (Philadelphia: The Griffith and Rowland Press, 1913), pp. 168-69.

⁸⁹ *Ibid.*, p. 315.

⁹⁰ *Ibid.*, p. 326.

⁹¹ *Ibid.*, pp. 326-40.

constitution. The Bible is the revelation of the constitution of the personal kingdom which includes God and man.⁹²

In short, Baptist principles, on the one hand firmly grounded in New Testament revelation, and on the other hand freely recognizing the sanctity of human personality, provide the plumb-line by which the historical practice of a self-confessed spiritual democracy⁹³ may be judged.

⁹² *Ibid.*, pp. 396-97.

⁹³ See Gaines S. Dobbins, *Can a Religious Democracy Survive?* (New York: Fleming H. Revell Company, 1941), p. 200.

CHAPTER TWO

Education Under Missionary Auspices

I. HISTORICAL DEVELOPMENT

THE Southern Baptist Convention was organized in the meeting-house of the Baptist church in Augusta, Georgia, on May 10, 1845,¹ with 293 delegates present from the eight states of Maryland, Virginia, North Carolina, South Carolina, Georgia, Alabama, Louisiana, Kentucky, and the District of Columbia.² The

¹ William Wright Barnes, in a letter of March 25, 1948, states that

"... the date of organization should be May 10 notwithstanding what all the writers say. The Virginia Baptist Foreign Mission Society called Southern Baptists to meet in Augusta, Georgia, May 8, 1845, to *consult* together about the situation facing them. They met in a consultative convention May 8 (Thursday) and debated what should be done until Friday afternoon when they decided to organize. A committee was appointed to submit a recommendation concerning the sort of organization. They discussed the report until Saturday afternoon, the 10th, when the constitution was adopted creating the Southern Baptist Convention."

² Concerning the number of delegates who were present, Professor Barnes writes "I have seen statements made 308 and on and on and on up to 378. There were 379 elected from various Baptist bodies. 52 failed to appear. Of the 327 present, 34 represented two or more sending bodies. There were actually present 293."

A count of the names in the *Proceedings*, 1845, pp. 7-11, reveals 34 or 35 likely duplications, with other possibilities depending on the accuracy of spelling and initials. Including Th. W. Sydnor with the District of Columbia rather than with Virginia, and including H. Kelling with Virginia rather than with Georgia, the actual number of delegates present by states would seem to be as follows: Maryland-2, District of Columbia-1, Virginia-30, North Carolina-2, South Carolina-102, Georgia-138, Alabama-14, Louisiana-2, Kentucky-1.

For a brief but comprehensive survey of Southern Baptist growth and development in foreign missions, home missions, evangelism, Sunday schools, schools and colleges, and journalism during the century period of Southern Baptist history from 1845 to 1945, see E. P. Alldredge, editor, *The Southern Baptist Handbook, 1945* (Nashville: The Sunday School Board of the Southern Baptist Convention, n.d.). In the various articles written by the editor, there are brief references to the social, economic, and religious milieu in which Southern Baptist development has taken place: this includes the abolitionist movement, p. 1; the lack of democratic procedures in the Board of Managers of the General Missionary Convention of the Baptist Denomination in America (the Triennial Convention), p. 1; the "Hardshell" or anti-mission movement, p. 6; the War of the Confederacy, pp. 13, 27; the Great Revival during the War of the Confederacy, p. 57; the trials of the Reconstruction period, pp. 5,

Constitution which was adopted stated that the purpose of the new Convention was

. . . to promote Foreign and Domestic Missions, and other important objects connected with the Redeemer's kingdom, and to combine for this purpose, such portions of the Baptist denomination in the United States, as may desire a general organization for Christian benevolence, which shall fully respect the independence and equal rights of the Churches.³

In the debate which took place concerning the type of organization to be adopted which would suit the needs of this new "Society for the propagation of the gospel,"⁴ two viewpoints held the attention of the delegates. Each of these was rooted in the past, and each was destined to exercise a determining influence on the future. Dr. William Wright Barnes, research professor in Baptist history at the Southwestern Baptist Theological Seminary,⁵ characterizes these two viewpoints as the local church idea and the general church idea.⁶

The Local Church View. According to Dr. Barnes, the emphasis on individual freedom and local church autonomy was predominant in America in the Baptist churches north of Philadelphia where the effect of the New England town meeting was felt.⁷ A number of important events reflected this influence: in 1826, when the attempt was made to merge all Baptist agencies such as foreign mission societies, home mission societies, tract societies, and educational societies in the General Convention located at Boston, a vigorous dissent was voiced and complete decentralization became the acknowledged policy;⁸ in 1833 the New Hampshire Confession was written, and its articles subscribed to the

13, 27, 58, 67; the Recovery period, pp. 27, 58, 67; the period of Internal Development, p. 58; the Landmark movement, p. 6; the period of Enlargement and Expansion, p. 59.

³ Preamble and Constitution of the Southern Baptist Convention, Art. II, *Proceedings*, 1845, p. 3.

⁴ *Proceedings*, 1845, p. 13.

⁵ Dr. Barnes was professor of church history until 1946 when the Seminary created a new chair, a Research Professorship in Baptist History, which Dr. Barnes was asked to fill.

⁶ William W. Barnes, "Why the Southern Baptist Convention Was Formed," *The Review and Expositor*, XLI (January, 1944), 3.

⁷ *Ibid.*, p. 4.

⁸ *Ibid.*, pp. 11-12.

principle of local democracy;⁹ finally, after the withdrawal of the Southern Baptists in 1845 because of lack of representation in the formation of home mission policy, particularly with regard to the locating of home missionaries and the appointing of slaveholding missionaries,¹⁰ the General Convention was changed to the American Baptist Missionary Union which was composed, not of churches, associations, or state conventions, but of individuals who contributed financially.¹¹

The General Church View. On the other hand, the Baptist churches south of Philadelphia developed a more centralized conception of interchurch relationship.¹² Factors contributing to this development included the emphasis placed by Calvinistic Particular Baptists on the universal spiritual union of the elect, the emphasis of Arminian General Baptists on the mystical body of Christ, and the missionary work of Shubael Stearns and Daniel Marshall who brought semi-Presbyterian views of church polity from their New England background into the Baptist churches they organized after their conversion.¹³ In addition, the cultural life of the South which was developing in the direction of a semi-feudal civilization¹⁴ also operated to accentuate the trend toward a general church view.

The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions. It was at Philadelphia that political representatives of both North and South assembled in May, 1787, to frame a Constitution for the United States uniting local interests and general interests, states' rights and Federal responsibilities,¹⁵ and it was at Philadelphia

⁹ *Ibid.*, p. 4.

¹⁰ *Ibid.*, pp. 13-17. Cf. Sydnor L. Stealey, "American Baptist Organization up to 1845," *The Review and Expositor*, XLIII (April, 1946), 174-75; also E. P. Alldredge, "The Southern Baptist Convention: Organization—Problems—Achievements," *The Southern Baptist Handbook*, 1945, p. 1.

¹¹ William W. Barnes, *op. cit.*, p. 10.

¹² *Ibid.*, p. 4.

¹³ *Ibid.*, pp. 4-5.

¹⁴ *Ibid.*, p. 4.

¹⁵ Andrew C. McLaughlin, "United States—General Outline History," *The Encyclopedia Americana*, XXVII, 312.

that Baptist representatives met in May, 1814,¹⁶ to draft a Constitution for the first Baptist General Convention in the United States, recognizing again the necessary interrelationship between the local and the general viewpoints. Luther Rice had returned to America in 1813 to secure Baptist support for Adoniram Judson and his wife in India who, after going out to India under the American Board of Commissioners for Foreign Missions, had decided to follow, like Rice himself, the New Testament method of baptism by immersion, and in so doing had deprived themselves of financial support.¹⁷ The formation of the Baptist General Convention, popularly known as the Triennial Convention, represented on a national scale within the evangelical Baptist world the union of the two seemingly contradictory principles of centralization and decentralization. On the side of centralization, a national body was now organized, the formation of which had been urged by Dr. Samuel Jones, moderator of the Philadelphia Association, as far back as 1767.¹⁸ On the side of decentralization, a Constitution was adopted which recognized that the new organization "was to be composed of delegates from societies contributing not less than \$100. a year to the funds of the Convention."¹⁹

Because of their emphasis on the local church, however, the New England Baptists were never able to make peace with the centralizing tendencies of this organization, with the result that as time went on they opposed the move to include home missions and education under this body and in 1826 won their position when the Triennial Convention adopted a pattern of decentralization with an independent society for every benevolent enterprise. After 1845, when the Southern Baptists withdrew from the Triennial Convention, this trend was accelerated by the formation of the American Baptist Missionary Union, composed of individuals only, representing complete decentralization with no tension any longer existing between national and local groupings.²⁰

¹⁶ A. H. Newman, *A History of the Baptist Churches in the United States* (New York: The Christian Literature Company, 1894), p. 393.

¹⁷ *Ibid.*, pp. 388-92.

¹⁸ William W. Barnes, *op. cit.*, p. 5.

¹⁹ A. H. Newman, *op. cit.*, p. 393.

²⁰ *Supra*, p. 24.

Baptist history before 1845 thus revealed the presence of a tension between the over-all viewpoint and the local viewpoint, a tension which was to play a significant part in the history of the Southern Baptist Convention.

The Southern Baptist Convention. At the first meeting of the Southern Baptist Convention both centralizing and decentralizing viewpoints were represented. Since the South as a whole held to the more centralized ecclesiology, it was natural that this view should leave its imprint on the broad outlines of the framework of the new Convention. Thus, a Southern Baptist Convention, having separate boards subject to it, was set up to represent the whole denomination, including state conventions, associations, and local churches.²¹ On the other hand, the opposing principle found its way into the Constitution by way of Article II which stated that the Convention should "fully respect the independence and equal rights of the Churches,"²² by Article III which stated that the Convention should consist of "members who contribute funds, or are delegated by religious bodies contributing funds,"²³ and by the resolution which located the two mission Boards in different sections of the country: the Board for Foreign Missions at Richmond, Virginia, and the Board for Domestic Missions at Marion, Alabama.²⁴ Thus, a general Baptist body was set up to combine the energies of Baptists in the South; yet the local viewpoint was given integral expression through individual membership, through local church independence, and through geographic separation of Convention agencies.

Moreover, the new Constitution of the Southern Baptist Convention with its combination of centralizing and decentralizing tendencies was consciously stated to be a continuation of the earlier Constitution of the General Convention. In the address of the Convention in 1845 "to the Brethren in the United States; to the congregations connected with the respective Churches; and to all candid men,"²⁵ the statement was made that

²¹ William W. Barnes, *op. cit.*, p. 10.

²² Constitution of the Southern Baptist Convention, *Proceedings*, 1845, p. 3.

²³ *Loc. cit.*

²⁴ Resolution, *Proceedings*, 1845, p. 14.

²⁵ [Address of the Convention to the Public], *Proceedings*, 1845, p. 17. Convention resolution on p. 14.

The Constitution we adopt is precisely that of the original union; that in connection with which, throughout his missionary life, Adoniram Judson has lived, and under which Ann Judson and Boardman have died. We recede from it no single step. . . . We have receded neither from the Constitution nor from any part of the original ground on which we met them in this work, [sic] ²⁶

This view continued to be held as the Southern Baptist Convention grew and developed. In 1871 Dr. William Williams, in his Convention sermon, declared that in light of historical development it would seem that the Southern Baptist Convention was "the real and proper successor and continuator of that body [the Triennial Convention], which at a special meeting held in New York, November 19, 1845, was 'dissolved,' and the American Bible Missionary Union, with an entirely new constitution and a different basis of membership, organized in its stead." ²⁷ In a historical sketch written by Dr. Lansing Burrows in 1885 this same position was defended to the effect that the Southern Baptist Convention was organized on "substantially the same principles and Constitution of the 'Triennial Convention' upon which both sides [Southern Baptists and Northern Baptists] had been previously united." ²⁸ Again in 1895 Dr. W. H. Whitsitt maintained that the division of 1845 was not a division on foundation principles, but that it had to do only with domestic and foreign missionary operations. ²⁹

The General Pattern of Development. To summarize, then, the necessity of establishing a harmonious balance between centralization and decentralization, between organizational unity and individual diversity, between denomination and society, between general interests and local interests, in short, between order and freedom, was present from the earliest beginnings of Baptist faith and practice in America. This necessity was fundamental in the framing of the Constitution of the United States in 1787; it was

²⁶ *Ibid.*, p. 19.

²⁷ William Williams, "Historical Sketch," contained in the Annual Sermon, *Proceedings*, 1871, Appendix D, p. 5.

²⁸ J. Lansing Burrows, "Historical Sketch of the Southern Baptist Convention 1845-1885," *Proceedings*, 1885, p. 37.

²⁹ W. H. Whitsitt, "Historical Discourse on the Fiftieth Anniversary of the Southern Baptist Convention," *Proceedings*, 1895, p. 78.

fundamental in the organization of the first General Convention of Baptists in the United States in 1814 for the support of the foreign missionary enterprise; and it was fundamental in the organization of the Southern Baptist Convention in 1845.

Thus, both political and evangelical organizations in America found it necessary to face and solve a similar problem, the problem of resolving the tension between the seemingly disparate interests of overhead and local groups. A history of the educational development within the Southern Baptist Convention proves to be a history of the attention or lack of attention paid by successive generations of Baptists to the maintenance of this fundamental balance.

II. EDUCATION UNDER MISSIONARY AUSPICES:

THE FIRST FIFTY YEARS, 1845-1895

Domestic Missions and the Sunday School Board. The early years of Convention history reveal a close relationship at the point of education between the Board of Domestic Missions and the growing Sunday school movement. In the annual report of the Board in 1852 the importance of establishing Sabbath schools was given special attention. Basil Manly Jr. stated that "We are persuaded that the importance of Sabbath schools in home mission efforts has scarcely ever been sufficiently estimated,"³⁰ and it was recommended that a resolution be adopted urging missionaries of the Board of Domestic Missions to give special attention to the establishment of Sunday schools;³¹ subsequent reports made by domestic missionaries indicated that the instructions of the Convention were being put into practice.³²

It was in 1863, while the normal lines of communication had been broken by the Civil War,³³ that the first Sunday School Board of the Southern Baptist Convention was organized. The Convention Committee appointed to deal with the question of

³⁰ Report on Sabbath Schools, *Proceedings of the Board of Domestic Missions of the Southern Baptist Convention*, 1852, Appendix F, p. 18.

³¹ *Loc. cit.*

³² Extracts from letters received from missionaries, Report of the Domestic and Indian Mission Board, *Proceedings*, 1867, pp. 48-49.

³³ Report of the Convention Committee on Operations of the Sunday School Board during the War, *Proceedings*, 1866, Appendix E, p. 79.

Sunday school materials clearly conceived its task to be a missionary task. This was evident in the report of the chairman of the Committee, Basil Manly Jr., who said:

All of us have felt that the Sunday School is the nursery of the Church, the camp of instruction for her young soldiers, the great missionary to the future. While our other benevolent agencies relate primarily to the present, this goes to meet and bless the generation that is coming, to win them from ignorance and sin, to train future laborers, when our places shall know us no more. All of us have seen how Sunday Schools tend to direct increasing attention to the Bible, to elevate the ministry, to train young ministers to build up Churches in destitute parts, to foster the missionary spirit, to increase both our capacity and willingness for every good work.³⁴

This close connection between missions and Biblical education was further recognized in 1873 when, as a result of the national financial crisis,³⁵ the Sunday School Board was consolidated with the Domestic and Indian Mission Board, and the publishing of the Sunday school series, *Kind Words*, was assumed by the Mission Board.³⁶ This arrangement lasted until 1891 when the second Sunday School Board was organized. Again, the missionary purpose of the new Sunday School Board was regarded as paramount, the Convention Committee specifically stating that the new Board should be regarded primarily as a mission Board, aiding "mission Sunday-schools by contributions of literature and money."³⁷

Missionary Developments Among Women. In the meantime, the woman's missionary work was becoming increasingly important in the general missionary program. At first these societies consisted of small bands of women who helped to raise the pastor's salary, solicited funds for missionary work, kept the church house in order, arranged for the Lord's Supper, looked after the poor in

³⁴ [Report of the Committee on Establishing a Sunday School Board (see Contents)], Sunday Schools, *Proceedings*, 1863, Appendix C, p. 45.

³⁵ P. E. Burroughs, *Fifty Fruitful Years, 1891-1941* (Nashville: The Broadman Press, 1941), p. 26.

³⁶ Report of the Committee on the Future Plans and Prospects of the Sunday School Board, *Proceedings*, 1873, p. 29. See also P. E. Burroughs, *op. cit.*, pp. 26-27. For a statement of the Sunday school program objectives under the new administration, see the Report of the Domestic and Indian Mission and Sunday School Board of the Southern Baptist Convention, *Proceedings*, 1874, Appendix B, pp. 49-51.

³⁷ Report of the Sunday-School Committee, *Proceedings*, 1891, p. 23.

the church, and taught the children in the Sunday schools.³⁸ The first reference in the Convention minutes to the missionary work of the women appeared in 1872.³⁹ In 1874 the Foreign Mission Board recommended that central committees be formed in each state to direct the growing work.⁴⁰ By 1883 the organization of central committees in the states had made sufficient progress to warrant the holding of a separate woman's meeting during the Southern Baptist Convention of 1883 and again another meeting in the following year.⁴¹ In 1885 the brethren became alarmed when two women delegates from Arkansas arrived at the Convention as duly accredited messengers, and to prevent any such future occurrence they immediately proceeded to amend the Convention Constitution by striking out the word "members" and substituting the word "brethren."⁴² As a result, in 1888, with representatives present from ten state central committees,⁴³ the women organized

³⁸ Report of Committee on W.M.U. work, *Annual*, 1932, p. 21. For the reference to Sunday school teaching, see the Report of the Sunday School and Publication Board, *Proceedings*, 1866, Appendix A, p. 28, where the following statement is made: "Ladies have not been accustomed to conduct a School themselves, and need encouragement to do so."

³⁹ Report of Committee on Women's Work, etc., *Proceedings*, 1872, p. 35. Also the Foreign Mission Board in its report for 1872 urged the formation of women's missionary societies, *Proceedings*, 1872, p. 42:

"The necessity of Christian women to carry the word of God, as men cannot do it, to the women of heathen lands, is increasingly felt. Women societies are organizing to support Bible-women at our Missionary stations. God helping them, our sisters, on the way, will do good work. The sisterhood of our Southern Zion should be aroused to the grand mission of redeeming their sister-woman from the degrading and destroying thralldom of Paganism."

⁴⁰ Ethlene Boone Cox, *Following in His Train* (Nashville: The Broadman Press, 1938), p. 47. See also Wilma Geneva Bucy, *The New Why and How of Woman's Missionary Union* (Nashville: The Sunday School Board of the Southern Baptist Convention, 1934), p. 17. In the Report of the Committee on China Missions, *Proceedings*, 1874, Appendix G, p. 64, the following missionary appeal made to Baptist women reflected the general situation in which the new woman's missionary organization was developing:

"The need of female Bible readers or missionaries among the heathen—the missionary spirit of the women sent out by the Board—their adaptation to the work—their readiness in acquiring the language, and the great good they have accomplished, demonstrates the wisdom of their appointment; and we would commend this part of the mission work to the prayers and special attention of the women of our churches at home."

⁴¹ Ethlene Boone Cox, *op. cit.*, p. 52.

⁴² Report on Female Representation, *Proceedings*, 1885, p. 30. See also Ethlene Boone Cox, *op. cit.*, p. 53.

⁴³ Report of the Woman's Missionary Union [first separate report to the Convention, presented on the twenty-fifth anniversary of the W.M.U.], *Annual*, 1913, p. 64.

the Woman's Missionary Union as an auxiliary to the Southern Baptist Convention.⁴⁴ The years immediately following were filled with fruitful endeavor. The Sunbeam Band for children was organized in 1886 and adopted by the Woman's Missionary Union in 1892.⁴⁵ The Week of Prayer for Foreign Missions with a special Christmas offering was introduced in 1888 and the Week of Prayer for Home Missions with its special offering in 1895.⁴⁶ A vigorous educational campaign through missionary tracts was conducted by the women from their Baptist Mission Rooms in Baltimore until finally, in 1901, this work was transferred to the Home Mission Board and the Sunday School Board and given a new name, the Mission Literature Department of the Southern Baptist Convention.⁴⁷ Out of such beginnings as these, then, developed the present W.M.U. organization with its completely graded system of midweek missionary education.

The Foreign Mission Board. The reports of the Foreign Mission Board to the Southern Baptist Convention for the first fifty-year period also revealed the development of an educational program on the foreign mission field. The establishment of day-schools and boarding-schools,⁴⁸ ministerial classes and training classes,⁴⁹ Bible classes for women⁵⁰ and Sunday schools,⁵¹ as well

⁴⁴ Ethlene Boone Cox, *op. cit.*, pp. 53-54, 61; also Wilma Geneva Bucy, *op. cit.*, pp. 17-18, and Mrs. H. M. Wharton, *Fruits of the Years* (Atlanta, Georgia: Home Mission Board, Southern Baptist Convention, 1938), p. 21. Cf. William Wright Barnes, *The Southern Baptist Convention: A Study in the Development of Ecclesiology* (Seminary Hill, Texas, 1934), p. 57.

⁴⁵ Wilma Geneva Bucy, *op. cit.*, p. 19.

⁴⁶ *Loc. cit.*

⁴⁷ First Annual Report of the Mission Literature Department, S.B.C., in the Report of the Home Mission Board, *Annual*, 1902, Appendix B, p. 169. For an account of the work carried on by the Baptist Mission Rooms of Baltimore, see the Report of the Home Mission Board, *Annual*, 1900, Appendix B, p. cxxiv.

⁴⁸ For progress in the establishment of day-schools and boarding-schools, see the following annual reports of the Foreign Mission Board: *Proceedings*, 1851, p. 23 (China); *Proceedings*, 1853, p. 33 (China); *Proceedings*, 1866, p. 66 (Africa); *Proceedings*, 1870, Appendix, pp. 12, 14, 15 (China); *Proceedings*, 1876, p. 37 (China); *Proceedings*, 1878, p. 50 (China); *Proceedings*, 1879, pp. 58, 60 (China); *Proceedings*, 1880, p. 50 (China); *Proceedings*, 1882, p. 64 (China); *Proceedings*, 1883, Appendix A, p. xv (China); *Proceedings*, 1888, Appendix B, p. xxxii (Africa).

⁴⁹ See the reports concerning ministerial classes and training classes in the following reports of the Foreign Mission Board: *Proceedings*, 1861, p. 49 (China); *Proceedings*, 1872, p. 48 (China); *Proceedings*, 1880, p. 50 (China); *Proceedings*, 1883, Appendix A, p. xv (China).

⁵⁰ For Bible classes among women and the reaching of hundreds of women, see the

as the production and distribution of literature,⁵² were all indicative of the educational progress being made in the mission stations. That education and missions went hand in hand was evident in one of the early reports from China:

We spent several hours very pleasantly in catechising the children, and were much gratified to find that they could answer so readily, and that they understood so well what they had gone over. They have been in the habit of using their own books a part of the day, and our religious books a part; their chief aim in learning their own books is to commit to memory a number of characters, so as to know their sound, and be able to identify them whenever they see them. They are not required to pay that attention to the meaning of what they commit, as is done in our schools at home, and as we require them to do in reading our religious books. At first, the process seemed very tedious and irksome to them, but during the present year they made considerable advance in that respect, and they seemed much pleased at their own improvement. The books we have had them use are, first, a small book called the "San Tz Kheung," which contains a good deal of religious truth; then a tract of the Ten Commandments, with notes; also a tract containing the first part of Genesis, with notes; and lastly, we have a little book of Catechisms, printed by the American Baptist Publication Society, which we have translated into Chinese. This we find admirably adapted for instructing the children. The number of scholars is seventeen.⁵³

The General Pattern of Development. Hence, in this early period a very intimate relationship existed between missions and education in the program of the Southern Baptist Convention. Each of the three Convention Boards, the Foreign Mission Board, the Home Mission Board, and the Sunday School Board, conceived itself to be primarily a mission Board and enlisted education in the service of the missionary enterprise.

reports of the Foreign Mission Board for 1883 and 1889: *Proceedings*, 1883, Appendix A, p. xv (China); *Proceedings*, 1889, Appendix A, p. xxii (China). For reasons why the girls of China need to be educated, see *Proceedings*, 1870, Appendix, pp. 14, 15.

⁵² For references to Sunday schools, see the following reports of the Foreign Mission Board: *Proceedings*, 1879, p. 58 (China); *Proceedings*, 1887, Appendix A, p. xv (Brazil); *Proceedings*, 1888, Appendix B, p. xxviii (Italy).

⁵³ References to the distribution of Bibles, tracts, and other literature in the reports of the Foreign Mission Board include the following: *Proceedings*, 1851, p. 20 (China); *Proceedings*, 1872, p. 48 (China); *Proceedings*, 1880, p. 49 (China); *Proceedings*, 1881, p. 53 (Italy); *Proceedings*, 1883, Appendix A, p. xv (China); *Proceedings*, 1884, Appendix B, p. xiii (Brazil); *Proceedings*, 1886, Appendix B, xxxi (Brazil); *Proceedings*, 1887, Appendix A, p. vi (Italy).

⁵⁴ Report of the Board of Foreign Missions, *Proceedings*, 1853, p. 33.

III. EDUCATION UNDER MISSIONARY AUSPICES:

THE SECOND FIFTY YEARS, 1895-1945

It was around the turn of the century that missionary education as an independent field of study began to receive special attention. The first two decades of the twentieth century laid the foundation for an intensive program of mission study. The following two decades brought mature development.

1. BEFORE 1920

A Preliminary Step. In 1894 a preliminary step toward self-conscious missionary education was taken when, at a conference of members of the Foreign Mission Board, the Home Mission Board, and the Sunday School Board, the decision was reached to have the Sunday School Board "take charge of Missionary Day in the Sunday-schools, the Woman's Missionary Union promising their assistance, and the other Boards heartily co-operating."⁵⁴ This was followed in 1902 by the Sunday School Board's adoption of a plan whereby a lesson in missions was included once a quarter in *The Teacher* and in each of the four graded quarterlies.⁵⁵

The Distinctive Tasks of the Three Boards. With each of the Boards thus assuming a missionary and an educational responsibility, it was not surprising that in 1905 a Convention Committee should deal with the question of the distinctive educational task of each Board, stating:

The object of this Convention is to elicit, combine, and direct the energies of the Baptists of the South especially in one sacred effort to spread the gospel of salvation throughout the whole world. Three Boards have been established through which and by which our people may co-operate to the accomplishment of this one broad, comprehensive purpose. The Sunday School Board works at the very beginning, touching the child life and leading on to conversion and into the ever-widening stream of denominational life.

The Foreign Board works in the regions beyond, even to the uttermost parts of the earth. The place of the Home Board is between these two,

⁵⁴ Report on the Missionary and Benevolent Features of the Work of the Sunday School Board, *Proceedings*, 1894, p. 21.

⁵⁵ Report of the Sunday School Board, *Annual*, 1902, Appendix C, p. 179.

making the work of the Sunday School Board effective by preaching the gospel, the planting and training of churches, and making foreign missions possible by opening and keeping open sources of supply.⁵⁶

The Educational Department of the Foreign Mission Board. In 1906 the Foreign Mission Board took the first major step in missionary education, establishing an Educational Department under Dr. T. B. Ray.⁵⁷ This marked the beginning of a widespread missionary campaign among Southern Baptists. In 1908 this department reported that mission study classes had been held during the past year in Baptist Young People's Unions, Young Woman's Auxiliaries, Woman's Missionary Unions, Laymen's Leagues, Baraca and Philathea classes, organized Sunday school classes, and other organizations in the churches.⁵⁸ In 1908 many mission study courses were given in the colleges,⁵⁹ and in 1910 a college lectureship in missions was established.⁶⁰

Mission Study Under the Home Mission Board. The Home Mission Board during these years, with Dr. Ray's help, developed a similar program, preparing a series of booklets and encouraging the formation of mission study classes.⁶¹ In 1910 this led to the organization of a Department of Publicity.⁶²

The Graded System of W.M.U. Missionary Education. In 1908 the Woman's Missionary Union reported that special emphasis was being placed on the promotion of mission study classes and "missionary institutes of a day or more in length."⁶³ The W.M.U. graded system of missionary organization and education by 1908 was also showing signs of rapid development. In 1896 the W.M.U. had assumed responsibility for the fostering of Sunbeam Bands

⁵⁶ Report of the Committee on Administration, Work and Outlook of the Home Board, *Annual*, 1905, pp. 30-31.

⁵⁷ Report of the Foreign Mission Board, *Annual*, 1907, Appendix A, pp. 73-74.

⁵⁸ Report of the Foreign Mission Board, *Annual*, 1908, Appendix A, pp. 75-76.

⁵⁹ Report of the Foreign Mission Board, *Annual*, 1909, Appendix A, p. 71.

⁶⁰ Report of the Foreign Mission Board, *Annual*, 1910, Appendix A, p. 92.

⁶¹ Report of the Home Mission Board, *Annual*, 1908, Appendix B, pp. 207-08; also Report of the Home Mission Board, *Annual*, 1909, Appendix B, p. 210.

⁶² Report of the Home Mission Board, *Annual*, 1910, Appendix B, pp. 253-54.

⁶³ Report of Woman's Missionary Union, Auxiliary S.B.C., to the Foreign Mission Board, S.B.C., Report of the Foreign Mission Board, *Annual*, 1908, Appendix A, pp. 79-80.

for children, a missionary organization which had its beginning in 1886 in Virginia; in 1907 the Young Woman's Auxiliary was organized, and in 1908 the Order of Royal Ambassadors for boys.⁶⁴ The graded societies were completed in 1913 by the organization of the Girls' Auxiliaries for younger girls.⁶⁵ The Young Woman's Auxiliary was extended to include college women in 1910 and nurses in 1923.⁶⁶ In 1917 a *Manual of W.M.U. Methods* was published,⁶⁷ and in 1918 a definite course of missionary study was outlined⁶⁸ with a system of awards including certificates, seals, and honor certificates.⁶⁹ In this way the Woman's Missionary Union prepared the ground for an intensive graded program of mid-week missionary education to reach all age groups in the local church.

The Laymen's Missionary Movement and the Baptist Student Missionary Movement. Two new missionary movements also developed in the early years of the twentieth century. One of these was the Laymen's Missionary Movement which emerged at the centennial of the Haystack Prayer Meeting in New York in 1906.⁷⁰ The following year the Southern Baptist Convention approved the appointment of a volunteer committee to be called the Executive Committee of the Laymen's Missionary Movement of Southern Baptists;⁷¹ among Southern Baptists this movement developed a major emphasis on missionary education, tithing, and systematic giving.⁷² The other missionary movement was the Baptist Student Missionary Movement; this movement originated in 1914 during the first year of World War I and derived its inspiration from the belief that "a universal demand for the very principles of de-

⁶⁴ Ethlene Boone Cox, *op. cit.*, pp. 214-15.

⁶⁵ Report of the Woman's Missionary Union, *Annual*, 1938, p. 401.

⁶⁶ *Loc. cit.*

⁶⁷ William Geneva Bucy, *op. cit.*, p. 20.

⁶⁸ *Loc. cit.*

⁶⁹ Report of the Woman's Missionary Union, *Annual*, 1922, p. 79; also Report of the Woman's Missionary Union, *Annual*, 1924, p. 86.

⁷⁰ Report of the Executive Committee of the Layman's Missionary Movement of Southern Baptists, *Annual*, 1908, p. 27.

⁷¹ Report of the Committee on the Laymen's Missionary Movement, *Annual*, 1907, pp. 46-47.

⁷² Report of the Executive Committee of Laymen's Missionary Movement, Southern Baptist Convention, *Annual*, 1910, p. 5.

mocracy and soul-liberty which have been treasured by Baptists”⁷³ would grow out of the war and that Baptist young people should be prepared to meet the need. It was not until 1921, however, that the Convention set up an Inter-Board Commission on Student Religious Activity.⁷⁴

Missions in the Southern Baptist Theological Seminary. The Southern Baptist Theological Seminary also reflected in its curriculum the currently developing emphasis on missionary education. A special course in the history of modern missions was introduced during the school year of 1895–1896,⁷⁵ and in 1900 the Department of Polemic Theology became the new Department of Comparative Religion and Missions under Professor W. O. Carver.⁷⁶ In the report of the Seminary to the Convention in 1903, the study of missions was accorded the same recognition as that of the English Bible, evangelism, and Sunday school work.⁷⁷

The General Pattern of Development. Thus, by 1920 the institutional program of missionary education had won for itself a place of recognized importance. The missionary spirit had become conscious of itself.

2. AFTER 1920

The Seventy-Five Million Campaign. It was at the end of the second decade, in the period of financial prosperity and enthusiasm following the war that an event took place which was to shape Southern Baptist policy and education for the remaining years of its first century of history. This was the launching of the seventy-five million campaign with the subsequent ten-million-dollar debt, a product of the depression years of 1922 and 1923 with their un-

⁷³ Report of Committee on Baptist Student Missionary Movement, *Annual*, 1916, p. 36.

⁷⁴ Frank H. Leavell, *Baptist Student Union Methods* (Nashville: The Sunday School Board of the Southern Baptist Convention, 1944), pp. 137–38. See also the Report of the Home Mission Board, *Annual*, 1921, p. 406, and the Report of the Foreign Mission Board, *Annual*, 1921, Appendix A, p. 205.

⁷⁵ *Southern Baptist Theological Seminary Catalogue*, 1895–96, p. 43.

⁷⁶ *Southern Baptist Theological Seminary Catalogue*, 1900–1901, p. 33.

⁷⁷ Communication from the Trustees of the Southern Baptist Theological Seminary to the Southern Baptist Convention, *Annual*, 1903, p. 14.

fulfilled pledges. To this load were later added the depression difficulties of the years from 1929 to 1933.

The organizational machinery which had been developing up to 1920 now became a key essential in the mobilization of resources to meet honorably the unpaid financial obligations of the various Convention Boards and agencies. Out of the exigencies of this period arose the Executive Committee of the Southern Baptist Convention,⁷⁸ the Cooperative Financial Program⁷⁹ (50 per cent for state causes and 50 per cent for Southwide causes including missions),⁸⁰ and the ever-increasing emphasis on promotion.

Special Mission Study Emphases. The missionary developments of this period as they pertained to education reflected the over-all trend toward centralization and mobilization of all available resources to meet an overwhelming debt. In particular, two important steps were taken by the Foreign Mission Board which reflected the general tempo. The first step was the organization and promotion in 1923 of a Church School of Missions program for mission study in the local church;⁸¹ this plan followed upon the financial difficulties of the crisis of 1922 and 1923. The second step was the organization of a new Department of Education and Promotion in 1934,⁸² and this, in turn, was an outgrowth of the depression of 1929 to 1933.

The mission study plan which was carried on through local church schools of missions represented an effort on the part of the Foreign Mission Board to enlist the entire membership of a local church in mission study courses for a period of one week or more at least once during a year.⁸³ The idea took root and spread, and in 1930 the Foreign Mission Board reported that mission study had become "an integral part of Southern Baptist life,"⁸⁴ as was "evidenced by the wonderful growth in the number of church schools of missions."⁸⁵

⁷⁸ Resolution, *Annual*, 1917, p. 48.

⁷⁹ First Annual Report of Future Program Commission to Southern Baptist Convention, *Annual*, 1925, p. 31.

⁸⁰ *Ibid.*, p. 34.

⁸¹ Report of the Foreign Mission Board, *Annual*, 1924, p. 173.

⁸² Report of the Foreign Mission Board, *Annual*, 1934, Appendix A, p. 163.

⁸³ Report of the Foreign Mission Board, *Annual*, 1928, Appendix A, p. 147.

⁸⁴ Report of the Foreign Mission Board, *Annual*, 1930, p. 152.

⁸⁵ *Loc. cit.*

In 1932 the Home Mission Board followed suit and organized its program of missionary education into the Department of Mission Study and Church Schools of Missions.⁸⁶

By 1940 the special attention given to mission study classes had resulted in the completion by the Foreign Mission Board of six series of graded study books for Sunbeams and Primaries, Juniors, Intermediates, Young People, and Adults. The studies included the mission fields of Europe, China, Palestine, Africa, South America, and Japan, with an additional summarizing textbook for each age group in preparation for 1941.⁸⁷ The Home Mission Board during these years also prepared various graded texts for study, but did not embark on a series of graded texts based on a single subject until 1942 when Baptist mission work in Cuba was given graded treatment.⁸⁸

This increasing emphasis on mission study through mission study courses following 1923 influenced the study program of both the W.M.U. and the Laymen's Missionary Movement. In 1925 the W.M.U. revised its mission study program, basing the two main courses on sixteen books and including home missions, foreign missions, and personal service.⁸⁹ In the same year the Laymen's Missionary Movement embarked on a new educational venture, preparing six study books on stewardship and missions, and including such subjects as financing a church and training deacons.⁹⁰ After the name of the Laymen's Missionary Movement was changed to the Baptist Brotherhood of the South in 1926,⁹¹ its sphere was enlarged to include the support not only of Baptist missionary enterprises but also of the entire denominational program,⁹² and by 1929 its study program was extended to include six subjects: stewardship, church efficiency, scriptural finance, the deacon, home missions, and foreign missions.⁹³

⁸⁶ Report of the Home Mission Board, *Annual*, 1932, p. 270.

⁸⁷ Report of the Foreign Mission Board, *Annual*, 1940, pp. 169-70.

⁸⁸ Report of the Home Mission Board, *Annual*, 1942, p. 272.

⁸⁹ Report of Woman's Missionary Union to Southern Baptist Convention, *Annual*, 1925, p. 106.

⁹⁰ Report of the Executive Committee of the Laymen's Missionary Movement of the Southern Baptist Convention, *Annual*, 1925, p. 89.

⁹¹ Report of the Executive Committee of the Laymen's Missionary Movement of the Southern Baptist Convention, *Annual*, 1926, p. 103.

⁹² Report of the Baptist Brotherhood of the South, *Annual*, 1939, p. 99.

⁹³ Report of the Baptist Brotherhood of the South, *Annual*, 1929, p. 49.

The effect of the mission study emphasis on the program of the Sunday School Board was also apparent. Along with doctrine, stewardship, Bible study, and devotional life, the study programs of the Baptist Young People's Union and the Baptist Adult Union included a missionary emphasis.⁹⁴ The teacher training courses of the Sunday school also stressed the importance of missionary education, as, for example, Arthur Flake's treatment of the Sunday school functioning as a church missionary agency in his book *The True Functions of the Sunday School*.⁹⁵ Additional missionary emphases of the Sunday School Board included: denominational missions in the Standard of Excellence,⁹⁶ two issues of *The Builder* devoted each year to missions,⁹⁷ mission subjects in the Sunday school periodicals,⁹⁸ and special missionary days in the Sunday school devoted to home missions, foreign missions, and state missions.⁹⁹

Thus, the adoption of a special mission study plan by the Foreign Mission Board in 1923 also stimulated the growth of mission study courses under the Home Mission Board, the Woman's Missionary Union, the Laymen's Missionary Movement, and the Sunday School Board. This development in special mission study laid the basis for the second major step in missionary education taken by the Foreign Mission Board in 1934.

Missionary Education and Promotion. This second major step in the development of the missionary educational program consisted of the establishment in 1934 of a Department of Education and Promotion to deal specifically with the promotion of missionary education;¹⁰⁰ it was a plan which carried further the process of institutionalizing the program of missionary education. During

⁹⁴ Report of the Sunday School Board, *Annual*, 1934, p. 320.

⁹⁵ Arthur Flake, *The True Functions of the Sunday School* (revised ed.; Nashville: The Sunday School Board of the Southern Baptist Convention, 1936), pp. 140-51.

⁹⁶ Report of the Sunday School Board, *Annual*, 1932, p. 333.

⁹⁷ *Loc. cit.*

⁹⁸ Report of the Sunday School Board, *Annual*, 1931, p. 335.

⁹⁹ Report of the Sunday School Board, *Annual*, 1928, pp. 295-96. For missionary lessons and missionary days in 1945, see Calendar of Co-ordinated Denominational Activities, *Annual*, 1945, pp. 49-50.

¹⁰⁰ Report of the Foreign Mission Board, *Annual*, 1934, Appendix A, p. 163. *Supra*, p. 37.

the year 1935–1936, the Home Mission Board followed suit by adding a publicity secretary.¹⁰¹

Promotion during this period became an integrally accepted part of the program of the mission Boards. Each Board seriously entered the field of graded missionary education, and each Board accepted the view that it must see to it that its literature was used.

In 1939 a rationale for promotion was provided by the Home Mission Board.¹⁰² Reasons, subjective and objective, were given to account for the need for publicity in any work projected on a voluntary basis.

On the subjective side it was stated that an agency needed to evoke a worthy response from its constituency: "In the interest of adequate support, the agency administering the work must be keenly alert to utilize every available medium of giving information to the constituency, for thereby only can a worthy response be elicited."¹⁰³ On the objective side it was stated that although the Baptist constituency never felt compelled to support "any program handed down from an administrative office,"¹⁰⁴ it rightly demanded information from the agency handling its contributions: "The constituency rightly demands a continual flow of information from the agency so that it may be assured in its stewardship."¹⁰⁵ In short, the individual with his subjective, independent, autonomous, and theonomous freedom to follow the guidance of the Holy Spirit according to the Scriptures now tended to be viewed as an objective constituency to be stimulated by the missionary agency, while the missionary agency began to assume the prerogatives of an independently existing body from which information should be sought. The logic of the Home Mission Board's position from the standpoint of the financial responsibilities which the Board was obliged to meet was understandable. Yet the statement implied that over the course of the years the ultimate seat of responsibility had gradually shifted from an active assembly of missionary Baptists, who appointed an agency to carry out their instructions, to an active agency which felt compelled to stimulate

¹⁰¹ Report of the Home Mission Board, *Annual*, 1936, p. 231.

¹⁰² Report of the Home Mission Board, *Annual*, 1939, pp. 308–09.

¹⁰³ *Loc. cit.*

¹⁰⁴ *Ibid.*, p. 309.

¹⁰⁵ *Loc. cit.*

by publicity the interest of an assembly whose agent it was supposed to be. Baptist people were revealed as standing in danger of allowing Baptist institutions to nullify Baptist principles.

In the same year, 1939, a similar statement in support of promotion as a method of work appeared in the report of the Sunday School Board: "It is felt that 'adequate' literature must be promoted as well as prepared,"¹⁰⁶ and in the following year the reorganization of the Sunday School Board into three divisions—Education and Promotion, Editorial Service, and Business Management—¹⁰⁷ reflected the same pattern. In 1944 the same interrelation between promotion and literature was also defended by the Home Mission Board in its statement of its educational task: "The two-fold task of this phase of Home Mission work has been (1) to produce printed materials on Home Missions and (2) to see that these materials are used in the churches."¹⁰⁸

The centennial year of 1945 witnessed on a Convention-wide scale the culmination of this mounting emphasis on promotion. Three simultaneous Convention-wide campaigns were sponsored: an evangelistic campaign—a Crusade for World Redemption, a stewardship campaign, and a simultaneous city-wide or association-wide church schools of missions campaign,¹⁰⁹ and a determined effort was put forth to take the world for Christ, using the method of organized efficiency. The days of triumph had produced a new Baptist method of "taking the world for Christ" through the organized efficiency of Southwide Convention, state convention, district association, and local church, a method which stood in contrast to the older, historic Baptist method, characteristic of the days of struggle, in which Baptist individuals responding personally to the immediate guidance of the Holy Spirit according to the Scriptures, through their distinctive theonomous witness, sought to "draw the world to Christ."

The General Pattern of Development. Thus, in the growing promotional program of the Convention agencies over a period of

¹⁰⁶ Report of the Sunday School Board, *Annual*, 1939, p. 331.

¹⁰⁷ Report of the Sunday School Board, *Annual*, 1940, p. 313.

¹⁰⁸ Report of the Home Mission Board, *Annual*, 1944, p. 296.

¹⁰⁹ Report of the Foreign Mission Board, *Annual*, 1945, pp. 149–50. Concerning the Centennial Crusade for World Redemption, see *Annual*, 1944, pp. 40–42.

one hundred years, a complete reversal of policy was revealed in the relationship of the Boards to the individual and to the local church. In 1845 Baptist individuals set up Baptist mission agencies to handle the missionary contributions of interested individuals or societies. In 1945 Baptist mission agencies sought to mobilize Baptist individuals for the maintenance of an institutional program. The dialogue between Spirit-led individuals and their established institutions was now replaced by an institutional monologue urging promotion, cooperation, evangelism, and stewardship. Once again the forbidden apple had been plucked.

CHAPTER THREE

Education Under the Sunday School Board

I. THE FIRST FIFTY YEARS, 1845-1895

Early Educational Ventures. In the years before the Civil War, the Southern Baptist Convention did not consider it advisable to assume responsibility for the publishing of literature. In 1845, at the first meeting in Augusta, a motion presented for the organization of a new Publication Society to replace the American Baptist Publication Society in the South was tabled.¹ Literature was supplied to Southern churches from two main sources: the American Baptist Publication Society and a private Southern Publication Society which received the moral support of the Convention until it failed in the depression of 1873.²

In 1851 the Convention authorized the formation of the Bible Board of the Southern Baptist Convention for the distribution of Bibles and located it in Nashville.³ By 1857 this Board reported to the Convention that it was looking forward to the time when it would have an auxiliary organization in every Southern state with colporteurs distributing both Bibles and books of the publication societies.⁴ By 1863, however, Nashville was in the

¹ P. E. Burroughs, *Fifty Fruitful Years, 1891-1941* (Nashville: The Broadman Press, 1941), p. 17, cites the following report from *The Alabama Baptist*, May 24, 1845:

" . . . During the evening until a very late hour, the Convention was engaged in a discussion on the propriety of establishing an independent Southern Publication Board as an ally, rather than a rival, of the Board now established in Philadelphia. Professor Mell, of Georgia, defended the proposition with all the force of his great intellect and eloquence, but he was met with perhaps equal power by Judge Hillyard, of the same state, and the question was at last disposed of by a vote to lay upon the table, from which it will hardly be removed again. . . ."

This discussion anticipated the crisis of 1891 when a similar conflict of opinion developed in the course of the formation of the second Sunday School Board.

² P. E. Burroughs, *op. cit.*, pp. 16, 18, 27.

³ Report on Bible Distribution, *Proceedings*, 1851, p. 14.

⁴ Third Biennial Report of the Bible Board, *Proceedings*, 1857, p. 22.

hands of Union armies,⁵ the corresponding secretary of the Bible Board had entered the Army of the Confederacy,⁶ and the president of the Board was a prisoner of the Federal Military Commander although permitted to live in his own home during the two years.⁷ The Convention meeting that year therefore recommended that the Bible Board be dissolved.⁸

The First Sunday School Board. In 1863, the same year in which the Bible Board was discontinued, the Convention established the first Sunday School Board⁹ to provide literature for the people of the seceded states who were cut off from their usual sources of supply by the war.¹⁰ The report of the new Sunday School and Publication Board to the Convention in 1866 after the cessation of hostilities revealed the extent of the educational work which had been carried on:

Besides its powerful direct influence upon the welfare of society, and its vast and blessed direct results in the salvation of souls, the Sunday School is a helper to every other benevolent agency. . . . The Bible cause is immensely aided by it, in promoting the circulation and the study of the Scriptures. Its scholars all become colporteurs, introducing religious reading into their homes, and it is one vast asylum to supply the highest wants of the orphaned and the destitute. It brings great numbers into the ministry of the Gospel, and is an important means of ministerial education; since the man who becomes a preacher, after having for years been scholar and teacher in a good Sunday School, has received a training, in various respects, which will greatly promote his ministerial usefulness. Thus the Sunday School is a helper to all other religious enterprises, while it is a rival to none. Every thing Christians care for would greatly suffer if its influence were lost; every thing will gain in proportion as its influence is extended.¹¹

The publications of this first Sunday School Board during the

⁵ Communication from L. W. Allen, former secretary of the Bible Board, *Proceedings*, 1863, p. 21.

⁶ *Loc. cit.*

⁷ William W. Barnes, letter of March 25, 1948.

⁸ Report of Committee concerning the Possibility of Arranging a Plan of Union between the Bible Board and the Southern Baptist Publication Society, *Proceedings*, 1863, Appendix H, p. 51.

⁹ Report on Sunday Schools, *Proceedings*, 1863, Appendix C, p. 47.

¹⁰ *Ibid.*, pp. 45–47. See also Committee report on "Operations of the Sunday School Board during the War," *Proceedings*, 1866, Appendix E, p. 79.

¹¹ Report of the Sunday School and Publication Board, *Proceedings*, 1866, Appendix A, pp. 32–33.

war years were: *The Sunday School Primer*, *The Little Sunday School Hymn Book*, *The Infant Class Question Book* by L. H. Shuck (containing ten lessons on the Old and the New Testaments designed for the youngest children), *Little Lessons for Little People* (consisting of twelve lessons on Genesis for the oral instruction of young children), *The Child's Question Book on the Four Gospels* (Part I) by B. Manly Jr., *The Child's Question Book on the Four Gospels* (Part II), *A Brief Catechism of Bible Doctrine* by J. P. Boyce (containing twenty lessons for children of ten or twelve years and upwards), *Sunday School Questions on the Four Gospels* with a condensed Harmony (Part I) by B. Manly Jr. (consisting of thirty-nine lessons for advanced classes), *Teacher's Class Book* (for one year), *Reward Tickets*, and *Questions on the Five Books of Moses* by B. Manly Jr. (for Intermediate classes).¹²

In addition, the Sunday School Board began to publish in January, 1866, a small monthly paper entitled *Kind Words for the Sunday School Children*, at the price of ten cents a year,¹³ a paper which was to have a long and varied career in the course of Sunday school history in the Southern Baptist Convention. Concerning it the Convention Committee appointed to review the publication of Sunday school books and papers commented:

It is the *little folks'* paper, and should be a *little* paper. The children love the paper. They can handle it easily. They can read it through in a short time, and soon begin to manifest pleasure in reading it *all*. Let this paper be printed on the best material that can be afforded, with occasional cuts for illustration. Let our best writers write for it, and let not the Board enlarge the size, unless they deem it essential to the greater usefulness of the paper.¹⁴

And indeed the best writers of the denomination did write for the little paper, for among the contributors, with their various pseudonyms, were to be found John A. Broadus (who signed himself J. A. B., J. Lovechild, J. L., Theophilus, A. B., A., Zerubbabel, Z., and R.), Basil Manly (Henry Hinter, Junior), William Williams (William Wrinkled)—all professors of the newly established

¹² *Ibid.*, pp. 25–26.

¹³ *Ibid.*, pp. 30–31.

¹⁴ Report on Selection and Publication of S. S. Books and Papers, *Proceedings*, 1866, Appendix F, p. 80.

Southern Baptist Theological Seminary—and others such as Wm. F. Broaddus (Cousin Will), G. B. Taylor (Cousin Guy), Col. Elford (Grandfather Grey), and Dr. Thomas (Didymus).¹⁵

The purpose of the instruction given by the new Sunday School Board in its publication was summed up in the Board's report of 1871 where it was stated:

It is unquestionably just as much our duty to teach the truth in its *entirety* to our children, as it is to preach it to adults in our pulpits. The requirement of God to his ancient people was: "Those words which I command you this day shall be in thine heart, and thou shalt teach them diligently to thy children."¹⁶

By 1871 the Sunday School Board was organized into two departments: the Publication Department to provide literature, and the Mission Department to foster Sunday school work in the states.¹⁷ It was also beginning to emphasize the need for efficiency in the methods of conducting Sunday schools and toward this end had conducted several institutes, delivered lectures, counseled with teachers and superintendents, and in general awakened the people to a livelier interest in Sunday school work.¹⁸

Thus by 1873, when the Sunday School Board was consolidated with the Domestic and Indian Mission Board as a result of the national financial crisis,¹⁹ a clearly outlined Convention program of religious education had been well developed, including many of the elements which were later to appear in the program of its successor, the second Sunday School Board.

The Tension Between General and Local Interests. A study of the first fifty years of Sunday school history in the Southern Baptist Convention reveals the existence of a freely operating interaction between the general viewpoint and the local viewpoint. The tension within Sunday school history, however, only reflected the tension which was expressing itself from time to time in the Con-

¹⁵ Archibald Thomas Robertson, *Life and Letters of John Albert Broadus* (Philadelphia: The American Baptist Publication Society, 1901), pp. 209-10.

¹⁶ Report of the Sunday School Board, *Proceedings*, 1871, Appendix C, p. 3.

¹⁷ *Loc. cit.*

¹⁸ *Ibid.*, p. 2.

¹⁹ Report of the Committee on the Future Plans and Prospects of the Sunday School Board, *Proceedings*, 1873, p. 29. See also *supra*, p. 29.

vention at large. Many of the state conventions during this period organized their own home mission boards and passed resolutions to exclude the Domestic Mission Board of the Southern Baptist Convention from their territory.²⁰ In 1874 a resolution was introduced in the Convention stating that the Convention should have "no right to dictate to the States or their instructed delegates as to who shall represent them in this body, provided the applicant be within the requirements of the Constitution."²¹ In 1888 the same problem was again faced in relation to the methods by which the states might choose to raise their money, and the recommendation was made that

. . . such State organizations as prefer to devise and execute their own plans of raising money for the Boards of the Convention [should still] be regarded as the agencies of the Convention for raising the quotas of their respective States and, in case it shall at any time appear to either Board of the Convention that any State will probably fall short of raising its quota, it shall be the duty of the said Board, in co-operation with the State Board and the Vice-President, to employ such means as may be deemed best to supply the deficiency.²²

²⁰ W. H. Whitsitt, "Historical Discourse on the Fiftieth Anniversary of the Southern Baptist Convention," *Proceedings*, 1895, p. 83.

²¹ Resolution, *Proceedings*, 1874, p. 12.

²² Report of the Joint Committee of the Two Boards [the Foreign Mission Board and the Home Mission Board], *Proceedings*, 1888, p. 13. For the appointment of the Committee, see *Proceedings*, 1887, pp. 39-40.

The resistance of Southern Baptist churches to Southern Baptist boards in these years also involves the question of the part which was played by Northern Baptist agencies in the situation. Robert A. Baker divides the history of Northern and Southern Baptist relationships into three periods: (1) from 1845 [the date of the organization of the Convention] to 1862 [the Civil War period] during which time there was little observable tension between Northern and Southern Baptist missionary agencies; (2) from 1862 [the Civil War period and following] to 1894 [when Dr. I. T. Tichenor began to give vigorous leadership in the South to the program of the Home Mission Board of the Southern Baptist Convention] during which period Northern organizations overran the Southern field; and (3) from 1894 [the beginning of Southern Baptist home mission advance] to the present, the period of comity (or courtesy) agreements between Northern and Southern Baptists. See Robert A. Baker, "Relations Between Northern and Southern Baptists," *Baptist Standard*, LX (June 10, 1948), 5. With respect to the period between 1862 and 1894, our present study reveals that, in addition to the active support which the American Baptist Home Mission Society received in the South at this time, there also existed a concomitant resistance on the part of Southern Baptists to home missionary agencies under Southern Baptist auspices. The question arises as to the meaning of this resistance. Was this essentially a question of national as against Southern geographic aspirations, or was it essentially a question of spiritual tensions within the Southern Baptist Convention, as had also developed previously within the General Convention of 1814 (see *supra*,

The question of Convention–state relationships thus remained a vital question during these years.

The new Sunday School Board was not unaffected by the prevalent tension between general and local viewpoints. Before the organization of the first Sunday School Board this tension had been reflected in an effort made in 1859 to abolish the Bible Board.²³ In 1868 the Sunday School Board presented to the Convention a statement of the arguments being given both in opposition to and in support of a Sunday school enterprise under Southern Baptist auspices.²⁴ In 1872 a questionnaire was prepared and distributed in order to ascertain the attitude of Baptist people toward the methods and usefulness of the Sunday School Board. The following five questions were asked:

1. What do you conceive to be the chief necessities of our denomination, in the South, for encouraging and promoting the Sunday-school cause; and what action on the part of the Convention will tend to meet those necessities? ²⁵
2. What, in your opinion, is the best plan for organizing and systematizing the Sunday-school work among the Baptists of the South? ²⁶
3. What do you think is the most plausible plan of co-operation between the States and the Sunday-School Board, and the most likely to produce beneficial results? ²⁷
4. What do you conceive to be the best plan for collecting money for Sunday-school purposes, and sustaining a Sunday-school evangelist? ²⁸

pp. 23–25), in short, the tension between local and general interests? In supporting the American Baptist Home Mission Society and in accepting financial assistance from it, were Southern Baptists giving conscious support to an over-all American national home mission program, or were they using this means to maintain their independence and freedom of choice at the local level in resistance to the possibility of necessary cooperation with a Baptist agency in their own territory? A similar question was involved in the struggle which took place at the time of the formation of the second Sunday School Board in 1891. See *infra*, pp. 49 ff.

²³ Motion to abolish the Bible Board, *Proceedings*, 1859, pp. 23–24. The report of the Committee on the State of Bible Work given at the Convention in 1857, *Proceedings*, 1857, Appendix I, pp. 59–60, implied that criticism was being directed toward the Bible Board and its organized program of overhead promotion in states, associations, and churches as outlined in the Second Biennial Report of the Bible Board, *Proceedings*, 1855, Appendix A, p. 18.

²⁴ Report of the Sunday School Board, *Proceedings*, 1868, Appendix A, pp. 38–39.

²⁵ Report of the Sunday School Board, *Proceedings*, 1872, Appendix C, p. 76.

²⁶ *Ibid.*, p. 77.

²⁷ *Loc. cit.*

²⁸ *Ibid.*, p. 78.

5. What action on the part of the Southern Baptist Convention do you think most likely to secure the general approbation and co-operation of the Baptists in the different States, and fire their zeal and unite their efforts in the Sunday-school work? ²⁹

Another clear indication of an existing tension appeared in the report of the Sunday School Board in 1873 when the following statement was made:

Thus it will be seen that the Sunday School Board, as your agent, has possessed very little financial or official power in the States. . . . It has sought to inform, direct, and encourage, not to dictate . . . ³⁰

Furthermore, the tension between Convention rights and local rights continued unabated after 1873³¹ during the period when the work of the Sunday School Board was under the Home Mission Board (the name of the Board of Domestic and Indian Missions being thus changed in 1874),³² and it became the critical factor in the events leading to the re-establishment of a Southern Baptist Sunday School Board in 1891.

The Second Sunday School Board. The historic struggle which took place at the time of the formation of the second Sunday School Board illustrated in a unique manner the interplay between over-all and local interests in Convention procedure. The point at issue was whether educational materials for the Southern Baptist Convention should be supplied by the American Baptist Publication Society in Philadelphia or whether they should come

²⁹ *Loc. cit.*

³⁰ Report of the Sunday School Board for 1873, *Proceedings*, 1873, Appendix D, pp. 70-71.

³¹ The tension was particularly acute in the collection of funds, both Convention Boards and state Boards standing in need of the financial support of the churches. For example, the Home Mission Board addressed the following request to the Convention in 1885, *Proceedings*, 1885, Appendix A, p. vii: "The Board respectfully suggests to the Convention the adoption of some method by which the representation on State work be rendered more uniform, or that the privilege of such representation be withdrawn." In 1886 the Home Mission Board made the following statement with respect to the adoption of some systematic method of contribution, *Proceedings*, 1886, Appendix A, p. xi: "The question is embarrassed by so many difficulties, and so many of our leading brethren have given so little real thought to the matter, that in no State are they prepared to unite upon any one plan of systematic collections." This was the problem which, after a long period of struggle, eventually led to the adoption of the Cooperative Program in 1925.

³² *Proceedings*, 1874, p. 6.

from a Southern society ministering directly to Southern needs.³³

Southern Baptists were divided over the question and debate became very heated. In 1891 the Convention meeting in Birmingham, after hearing the report on Sunday school work, appointed a Committee to recommend a course of action which would enlist the support of all. This Committee included in its number Dr. J. M. Frost, who was author of the proposal for a Southern Board, and Dr. J. B. Gambrell, who favored the continued support of the American Baptist Publication Society.³⁴ The Committee met and proceeded to request Dr. Frost and Dr. Gambrell, representatives of the opposing viewpoints, to draft jointly the report for the Convention.³⁵

For the greater part of a day, Dr. Frost and Dr. Gambrell worked together in a room in the Florence Hotel. What transpired no one fully knows, but the report which was completed that day contained the counter positions held by each man. An account of this historic conference written later by Dr. Frost, though restrained, reveals not only the tension which existed but the way in which the problem was faced and solved:

It was a serious task. We represented opposing sides of the issue, but realizing the mighty moment into which the denomination had come,

³³ The American Baptist Publication Society, after the formation of the Southern Baptist Convention in 1845, continued to provide Sunday school literature for many Southern Baptist as well as Northern Baptist churches. The idea began to spread in the South, however, that it was "the right and the duty of Southern Baptists to control their own Sunday school work and to produce their own Sunday school literature." P. E. Burroughs, *op. cit.*, pp. 37-38. As a result, the Home Mission Board in 1886 decided to publish in addition to the regular *Kind Words* series "a full grade of *Quarterlies* three in number, and a *Magazine for Teachers*." Report of the Home Mission Board, *Proceedings*, 1886, Appendix A, p. xii; also Report of the Sunday School Board, *Annual*, 1910, Appendix C, p. 281. With respect to the constituent elements of this struggle between Northern Baptist and Southern Baptist Sunday school agencies, the question arises as to which principle—general interest or local interest—was represented by each agency respectively. Did the American Baptist Publication Society represent an over-all, national Baptist program and stand in contrast to a Southern society representing a specific, localized Baptist program? Or did the American Baptist Publication Society, in view of the emphasis of the North on decentralization of missionary and educational agencies (see *supra*, pp. 23-24), symbolize the independent principle, and the new Southern Board, reflecting the more centralized ecclesiology of the South (see *supra*, p. 24), stand for the more organic conception? Whichever view was held initially by the contenders, it is at least clear in the final instance that Dr. Gambrell represented the principle of freedom of choice while Dr. Frost represented the principle of cooperative endeavor.

³⁴ P. E. Burroughs, *op. cit.*, p. 55.

³⁵ *Ibid.*, pp. 60-61.

and what would be the far reach of our action in the settlement of the impending question, we set ourselves to the task with the best that was in us. We both cherish in sacred memory the experiences of those days in working to that end. I make no effort to set on record a recount of what went on between us, though it is fresh in memory after all these years. After much conferring together, and at the close of a conference which lasted practically all day, he proposed to let me write the report and even name the location of the Board, provided he could write the closing paragraph. When the report was written and he added his words, they were accepted, provided he would let me add one sentence.

He consented, and the task was done so far as the sub-committee was concerned. It was the outcome of an effort by two men, believing in each other, differing widely at the start, and in the end thinking themselves together. That report stands in the minutes of the Convention, just as it was finished that day in our "upper room" in the Florence Hotel, without any shadow of doubt but what an unseen presence was molding the two into one.³⁶

The concluding paragraph of the report, to which Dr. Frost made reference and which held within it the synthesis of the two opposing viewpoints, read as follows:

In conclusion your committee, in its long and earnest consideration of this whole matter in all its environments, have been compelled to take account of the well known fact, that there are widely divergent views held among us by brethren equally earnest, consecrated and devoted to the best interest of the Master's Kingdom. It is therefore, recommended that the fullest freedom of choice be accorded to every one as to what literature he will use or support, and that no brother be disparaged in the slightest degree on account of what he may do in the exercise of his right as Christ's freeman [written by Dr. Gambrell]. But we would earnestly urge all brethren to give to this Board a fair consideration, and in no case to obstruct it in the great work assigned it by this Convention [written by Dr. Frost].³⁷

In the few remarks which Dr. John A. Broadus made after the reading of the report, remarks which prevented the anticipated explosion on the floor of the Convention, the same two principles were again given expression:

We have not been agreed and we are not going to be. And now, if a majority favor a Sunday School Board to take in charge our Sunday school literature, let it be done. [But] let us not say that anyone is disloyal to the Southern Baptist Convention when he buys his literature where he pleases.³⁸

³⁶ J. M. Frost, *The Sunday School Board, Southern Baptist Convention: Its History and Work* (Nashville: The Sunday School Board of the Southern Baptist Convention, [1914]), pp. 19-20.

³⁷ Report of the Sunday-School Committee, *Proceedings*, 1891, p. 23.

³⁸ P. E. Burroughs, *op. cit.*, p. 64.

Although the issue continued to be debated among Southern Baptist people for the next six or seven years,³⁹ the comment which appeared in the *Texas Baptist and Herald*, May 21, 1891, indicated that there was conscious recognition of the fact that the final report had combined, on the one hand, an affirmation of the individual's right to freedom of choice and, on the other hand, a plea for cooperative effort on the part of all:

. . . It embodied only the fundamental Baptist ideas, each comprehensive and Christlike, viz.: (1) the right of any church, school, or individual to exercise liberty without censure in choosing Sunday school literature, and (2) the recognition of the rights of the majority without curtailment or abridgment of the rights of the minority; no one was to question the loyalty of anyone to the Southern Baptist Convention for choosing the Philadelphia literature, and no one was to charge sectionalism upon those choosing the Nashville (Atlanta) literature. . . .⁴⁰

Thus the Committee on Sunday school work in 1891, like the Southern Baptist Convention itself in 1845, succeeded in integrating the principles of independence and interdependence by providing for freedom of decision in the context of ordered cooperation. Both principles were recognized as having a rightful function to fulfil. Both were regarded as mutually complementary, not mutually exclusive.

The General Pattern of Development. The first fifty years of Sunday school history revealed the existence of an apparently unavoidable tension and interaction between the general point of view and the local point of view in a community of evangelical Christians participating in a spiritual democracy. Like the Constitution of the Southern Baptist Convention before it, and like the Constitutions of the General Convention and of the United States at still earlier dates, the report which became the foundation of the second Sunday School Board took as its point of departure a respectful recognition of these seemingly conflicting interests. The free, interacting expression of contrary opinion, operating of necessity among a free people, was proving to be an indigenous American method of successful problem-solving.

³⁹ William Wright Barnes, letter of March 25, 1948.

⁴⁰ *Texas Baptist and Herald*, May 21, 1891, cited by P. E. Burroughs, *op. cit.*, p. 63.

II. THE SECOND FIFTY YEARS, 1895-1945

The second fifty years of the history of the Sunday School Board, like the first fifty years, presents a unified pattern of development, but the pattern differs from that of the preceding period. In this new period, struggle gives place to triumph, and the dynamic interplay which once operated between general interests and local interests well-nigh disappears in the ever-increasing emphasis on cooperation.

The history of the Sunday School Board in this period may be divided for the purpose of analysis into three periods corresponding to the periods of leadership given to it by its three successive executive secretaries: Dr. J. M. Frost, Dr. I. J. Van Ness, and Dr. T. L. Holcomb.

1. THE FROST ADMINISTRATION, 1896-1917

The first major period of development began in 1896 when Dr. Frost returned to the Sunday School Board after an absence of three years. To his work Dr. Frost brought the earnest conviction which had led him to propose and win the establishment of the second Sunday School Board in the years 1890 and 1891.

Educational progress in the years that followed was to fall largely into three categories: (a) Sunday school periodicals and tracts, (b) field work and teacher training, and (c) cooperation with the B.Y.P.U., which was an auxiliary to the Southern Baptist Convention.

Sunday School Periodicals and Tracts. In 1897 the Convention Series of Sunday School Periodicals (as the graded *Kind Words* series was called after 1891),⁴¹ which was based on the International Uniform Lessons,⁴² included the following quarterlies: *The Teacher*; *Advanced Quarterly*; *Intermediate Quarterly*; and *Primary Quarterly*.⁴³ A decade later, quarterlies had also been developed in this series for adults and for small children and were

⁴¹ Report of the Sunday School Board, *Annual*, 1910, Appendix C, p. 281.

⁴² Report of the Committee on the Lessons of the International Sunday School Association, *Annual*, 1910, pp. 23-24.

⁴³ Report of the Sunday School Board, *Proceedings*, 1897, Appendix C, p. lxxxv.

graded as follows: (1) Bible classes; (2) Advanced or Senior classes; (3) Intermediate classes; (4) Junior classes (the former Primary classes now called Junior); and (5) Small children.⁴⁴ The growth of the adult study program was stimulated by the Baraca and Philathea organized class movement with its plan of independent organization;⁴⁵ by 1913 this had led to the establishment of an Adult Bible Class Department by the Sunday School Board to give special attention to the teaching of adults in Baptist churches.⁴⁶

The relation of Baptist education to interdenominational education also exercised a formative influence on the development of Baptist literature during this period. Southern Baptists gave support to the International Sunday School Association and participated in its Lesson Committee. In 1905, however, it was proposed that the International Sunday School Association should be incorporated and have an executive committee of sixteen members who would manage the affairs of the Association.⁴⁷ Along with other denominations, Southern Baptists protested, and this protest led in 1910 to the formation of a Sunday School Council of Evangelical Denominations composed of denominational editors, publishers, and secretaries and based on the principle of denominational autonomy and control of all interdenominational Sunday school activities.⁴⁸ This organization continued to function along with the International Sunday School Association from 1910 until 1922.⁴⁹

In interdenominational curriculum planning Southern Baptists cooperated with the Lesson Committee of the International Sunday School Association until the crisis of 1908.⁵⁰ In 1908 the Lesson Committee, which had included three representatives each from Baptists, Methodists, and Presbyterians for more than thirty years, reduced the Baptist representation to two. No reason was given, but the Lesson Committee at that time was facing con-

⁴⁴ Report of the Sunday School Board, *Annual*, 1908, Appendix C, p. 252.

⁴⁵ Report of the Sunday School Board, *Annual*, 1907, Appendix C, pp. 224-25; see also P. E. Burroughs, *op. cit.*, pp. 195-97.

⁴⁶ Report of the Sunday School Board, *Annual*, 1912, Appendix C, p. 321.

⁴⁷ P. E. Burroughs, *op. cit.*, p. 276.

⁴⁸ *Ibid.*, pp. 280-81.

⁴⁹ *Ibid.*, pp. 280-82.

⁵⁰ *Ibid.*, p. 277.

troversial questions with respect to doctrine.⁵¹ Concerning this action, Dr. Hight C. Moore in the North Carolina Baptist paper asked two questions:

(1) Why was Baptist representation on the Lesson Committee thus reduced? No satisfactory answer has been given. We take it that the obvious inference is the correct one. The elimination of a Baptist from the Committee was effected in spite of vigorous protest; and whatever Convention leaders may have thought of the matter, minor voices had their way. Thus a position held efficiently for three dozen years by a Baptist was deliberately turned over to another denomination.

(2) Is there not an intensifying desire to flavor the Lesson Committee's work with distinctive Pedo-Baptist ideas? For one thing, it is in the air—to what degree we are not aware—that the lessons should be so arranged as to center in the high days of the Church Year—Easter, and the like throughout the calendar. Of course into such a scheme of studies loyal Baptists could not and would not enter.⁵²

⁵¹ *Loc. cit.* This situation stimulated the writing of a considerable amount of literature by Southern Baptists. The history of the International Lesson System was delivered before the faculty and students of the Southern Baptist Theological Seminary by John R. Sampey in a series of lectures entitled *The International Lesson System: The History of Its Origin and Development* (New York: Fleming H. Revell Company, 1911). The Baptist position concerning the religious life of the child was also set forth at this time in a number of books and articles such as the following: (1) A series of lectures delivered before the faculty and students of the Southern Baptist Theological Seminary in 1912 by Rufus W. Weaver, entitled *The Religious Development of the Child* (New York: Fleming H. Revell Company, 1913) concerning which the Sunday School Board reported, *Annual*, 1912, p. 317:

"The lectures cover one of the most vital subjects of the present time and were counted by many among the ablest and most scholarly discussions ever presented from the Seminary platform. They go to the very heart of the most vigorous storm center of the Sunday school world today, and in book form will hold commanding place as compared with the best literature on the subject."

(2) The following works by E. Y. Mullins: *The Axioms of Religion* (Philadelphia: American Baptist Publication Society, 1908), in particular, Chapter X on Christian nurture; *Freedom and Authority in Religion* (Philadelphia: The Griffith and Rowland Press, 1913); and *Is There a Bible Doctrine of Education?* (listed in Report of the Sunday School Board, *Annual*, 1913, Appendix C, p. 345); (3) The following articles in *The Convention Teacher*, Southern Baptist Convention Series, XV (May, 1911), pp. 1-22: I. J. Van Ness, "The Child and His Religious Life," pp. 1-4; Joseph T. Watts, "Some Modern Views of the Child in Religion," pp. 5-7; C. S. Gardner, "Modern Psychology and the Baptist Conception of the Child," pp. 7-9; Byron H. Dement and R. L. Davidson, "Theology and the Child: Is There a Different Salvation for Adults and for Children?" pp. 9-13; Rufus W. Weaver and L. P. Leavell, "The Characteristics of the Child and the Relation of These to the Child's Religious Life," pp. 13-17; E. Y. Mullins, "Education in Religion: Its Possibilities and Limitations for the Teacher," pp. 17-18; Mrs. O. L. Hailey, W. R. L. Smith, and Miss A. L. Williams, "Children and Church Membership," pp. 19-22.

⁵² Hight C. Moore, editorial in *The Biblical Recorder*, July 8, 1908, cited by P. E. Burroughs, *op. cit.*, p. 278, and by Gaines S. Dobbins, *Can a Religious Democracy Survive?* (New York: Fleming H. Revell Company, 1941), p. 136.

In 1910 the Sunday School Board reported to the Convention serious objections to the graded series of the International Graded System of Lessons:

This system is almost entirely devoid of the redemptive element in the lessons, practically reduces the word of God to a story book, and both in the selection and treatment of the lessons is based on the theory that the child by natural birth is in the kingdom and needs not to be made a new creature in Christ Jesus.⁵³

The following year a Convention Committee reported that the graded lessons of the International Sunday School Lesson Committee had been revised and were now acceptable to Southern Baptists, but the Convention recommended that a Lesson Committee of five members be appointed annually by the Southern Baptist Convention with the definite purpose of safeguarding the writing of Sunday school lessons for Southern Baptist churches.⁵⁴

By 1912 three different types of periodical literature were being prepared for the Sunday schools by the Sunday School Board: first, the lessons based upon the International Uniform Lessons; second, the graded supplemental lessons for Beginners, Primary, Junior, and first-year Intermediate, to be used with the International Uniform Lessons and including Bible facts, geography and history, scripture memorization, hymn memorization, denominational doctrines and missionary operations, and a general outline of doctrines suited to different ages;⁵⁵ and third, the graded lessons based on the Biblical series of Graded Lessons provided by the International Lesson Committee.⁵⁶

Special attention was also given at this time to the ministry of tracts. As early as 1904 a Convention Committee requested the Sunday School Board to prepare a series of evangelistic tracts for the use of Sunday school teachers.⁵⁷ In 1916 it was announced that a new line of tracts was being prepared to include a denomi-

⁵³ Report of the Sunday School Board, *Annual*, 1910, Appendix C, p. 289.

⁵⁴ Report of the Committee on Graded Sunday School Lessons, *Annual*, 1911, p. 13.

⁵⁵ Report of the Sunday School Board, *Annual*, 1909, Appendix C, p. 248.

⁵⁶ Report of the Sunday School Board, *Annual*, 1912, Appendix C, pp. 317–18.

⁵⁷ Report of the Committee on Publications, Periodicals, Books and Tracts of Sunday School Board, *Annual*, 1904, p. 35.

national series, an evangelistic series, a series on newer sect groups, and a church development series.⁵⁸

In short, this early administrative period witnessed the development of a system of graded uniform lessons adaptable to the needs of the small Sunday school and a system of closely graded materials adaptable to the needs of the large Sunday school, with a comprehensive series of tracts planned to meet the needs of any particular situation.

Field Work and Teacher Training. In the report of the Sunday School Board to the Convention in 1900 both missions and field work received special mention, and each served to reinforce the importance of the other. In the first place, the work of the Sunday School Board was presented as the work of a mission Board:

Its Bible work is basal work for missions; its book and tract work is a publishing agency for missions; its promotion of Sunday school interests is making the Sunday school a mission power; and even its equipment of schools with periodical literature is for the promulgation and enforcement of mission thought. . . . In purpose, in method, in effort, in spirit, in all that we can command, this Board is a mission Board, and seeks to make the Sunday school a mission power for bringing in the kingdom of Christ.⁵⁹

In the second place, it was stated that a field secretary was urgently needed "to awaken the interest of our people, and to direct their energies for the improvement of the Sunday School condition."⁶⁰ The following year Rev. B. W. Spillman was employed for this missionary and educational purpose.⁶¹

Another development took place at this time which was to have a far-reaching influence on the growing field program of the Sunday School Board. This was the launching of the Convention's New Century Movement "to develop the Baptist hosts of the South, and bring them into active co-operation with the plans of the Convention in the way of giving the gospel to the world."⁶² During the year 1900, New Century meetings were held in many

⁵⁸ Report of the Sunday School Board, *Annual*, 1916, Appendix C, p. 10.

⁵⁹ Report of the Sunday School Board, *Annual*, 1900, Appendix C, pp. 151-52.

⁶⁰ *Ibid.*, p. 146.

⁶¹ Report of the Sunday School Board, *Annual*, 1901, Appendix C, p. 169.

⁶² Report of the first meeting of the Committee of Cooperation, *Annual*, 1901, Appendix D, p. 181.

district associations and much enthusiasm was evidenced, but the Committee reported in 1901 that “the masses of the people” had not been reached,⁶³ that not one-third of the Baptist churches in the South contributed in any worthy way to the work of the Home Mission and Foreign Mission Boards, and that there was great need for “finding out and executing some method which will reach our unenlisted churches, and which will still further stimulate those which, though having a name to live, seem to be dead, as far as missions are concerned.”⁶⁴

It was in this context, then, that the new field work and teacher training program of the Sunday School Board was launched, and the effort of the next four and a half decades to take the educational program to the last church—to reach the masses—bore a close relationship to the primary objectives of the New Century Movement.

The rapid development of Sunday school work on the field was reflected in the increase in number of field workers employed. In 1903 two additional field secretaries were appointed, Rev. B. W. Spillman being assigned to the eastern region, Professor L. P. Leavell to the middle region, and Rev. R. M. Inlow to the region west of the Mississippi.⁶⁵ By 1906 there were five field workers,⁶⁶ by 1909 six field workers, including Arthur Flake,⁶⁷ and by 1911 nine field secretaries, including seven men and two women.⁶⁸

The instrument which was developed to reach the people for Sunday school missionary work was the teacher training course and the Sunday School Institute,⁶⁹ the name of the Sunday School Institute being changed in 1909 to the Teacher Training School.⁷⁰ In 1898 permission had been given by the Convention to the Sunday School Board to publish books on a limited financial

⁶³ *Ibid.*, p. 184.

⁶⁴ *Ibid.*, p. 187.

⁶⁵ Report of the Sunday School Board, *Annual*, 1903, Appendix C, p. 176; Report of the Sunday School Board, *Annual*, 1904, Appendix C, pp. 186–87.

⁶⁶ Report of the Sunday School Board, *Annual*, 1906, Appendix C, p. 220.

⁶⁷ Report of the Sunday School Board, *Annual*, 1909, Appendix C, p. 249.

⁶⁸ Report of the Sunday School Board, *Annual*, 1911, Appendix C, p. 280.

⁶⁹ Report of the Sunday School Board, *Annual*, 1903, Appendix C, p. 177; also Report of the Sunday School Board, *Annual*, 1906, Appendix C, pp. 220–21.

⁷⁰ Report of the Sunday School Board, *Annual*, 1909, Appendix C, p. 249.

basis,⁷¹ and this permission was an important factor in making available the manuals that were necessary to the teacher training courses.

In 1903 two volumes were published entitled *Normal Studies for Sunday School Workers*, Volume I devoted to Sunday school history and methods, and Volume II to the Bible.⁷² By 1907, in addition to the Normal course designed especially for the training of teachers, there was also available a Lecture course in which a certificate was given for attending a certain number of lectures, and a Reading course in which a certificate was given for reading a certain number of books.⁷³ In 1909 and 1910 the *Normal Studies for Sunday School Workers* was revised and a new volume issued entitled *The Convention Normal Manual*.⁷⁴ This book was composed of three sections, Sunday school history and method, the pupil and his needs, and the books of the Bible;⁷⁵ it was used in training schools and institutes, in preparatory schools and colleges, in encampments, in private classes, and in individual study to train Baptist church members for the tasks involved in Sunday school teaching and administration.⁷⁶ A system of awards, including certificates, diplomas, and varying ranks of seals, was also developed, by which recognition was given to an individual for the completion of a training course.⁷⁷

By 1913 the Convention Committee appointed to review the work of the Sunday School Board concluded that Southern Baptists had now achieved "a college of experts on Sunday School problems."⁷⁸ The following year, plans were formulated for a post-graduate course in teacher training.⁷⁹

In addition to teacher training in churches, schools, and col-

⁷¹ Report of the Sunday School Board, *Annual*, 1898, Appendix C, p. lxxxiv; also Report of Committee on the Work of the Sunday School Board, *Annual*, 1898, p. 24.

⁷² Report of the Sunday School Board, *Annual*, 1903, Appendix C, p. 175.

⁷³ For a comprehensive review of the teacher training courses, see the Report of the Sunday School Board, *Annual*, 1907, Appendix C, pp. 223-24; also the Report of the Sunday School Board, *Annual*, 1912, Appendix C, p. 322.

⁷⁴ Report of the Sunday School Board, *Annual*, 1910, Appendix C, p. 283.

⁷⁵ Report of the Sunday School Board, *Annual*, 1909, Appendix C, p. 245.

⁷⁶ Report of the Sunday School Board, *Annual*, 1911, Appendix C, p. 279.

⁷⁷ Report of the Sunday School Board, *Annual*, 1912, Appendix C, p. 322.

⁷⁸ Report of the Committee on the Work of the Sunday School Board, *Annual*, 1913, p. 57.

⁷⁹ Report of the Sunday School Board, *Annual*, 1914, Appendix C, p. 350.

leges, a cooperative plan was worked out with the Southern Baptist Theological Seminary at an early period. In 1902 President E. Y. Mullins requested a lecture course in Sunday school work to be given at the Seminary, and the first course was delivered by Dr. W. E. Hatcher in February on "The Pastor and the Sunday School."⁸⁰ Four years later a Chair of Sunday School Pedagogy was established at the Southern Baptist Theological Seminary with the Sunday School Board offering to pay half the salary for five years; it was observed that this step placed the Seminary "in the lead of Seminaries"⁸¹ in recognizing the importance of Sunday school work for the local church.

Thus, during this period decisive steps were taken toward the realization of a comprehensive, over-arching system of education and promotion.

The Baptist Young People's Union of the South. The history of the Baptist Young People's Union during Dr. Frost's administration is one of gradually increasing cooperation between a Board of the Convention and an Auxiliary to the Convention.

The first national Baptist Young People's Union of America Convention was held in Chicago in 1891,⁸² the same year that the second Sunday School Board was established, and the movement spread throughout Southern territory. In 1893 the attention of the Convention was called to the growth of young people's societies,⁸³ and in 1894 the Sunday School Board prepared a special monthly paper for them entitled the *Young People's Leader*, edited by Rev. I. J. Van Ness.⁸⁴ This concern culminated in 1896 in the organization of a Baptist Young People's Union in the South with the purpose of adhering "with strictest loyalty to all the doctrines and practice and polity which are held dear throughout the ranks of the Baptist brotherhood of the South."⁸⁵

In 1899 the B.Y.P.U. reported that hundreds of study classes were being held to help Baptist people to be able "to give a reason

⁸⁰ Report of the Sunday School Board, *Annual*, 1902, Appendix C, p. 179.

⁸¹ Report of the Sunday School Board, *Annual*, 1906, Appendix C, p. 223.

⁸² P. E. Burroughs, *op. cit.*, p. 11.

⁸³ Report of the Committee on Young People, *Proceedings*, 1893, pp. 44-45.

⁸⁴ Report of the Sunday-school Board, *Proceedings*, 1894, Appendix C, p. lxxi.

⁸⁵ Report of the Sunday School Board, *Proceedings*, 1896, Appendix C, p. lxxix.

for the faith that is in them,"⁸⁶ and by 1905 the B.Y.P.U. study courses had developed to the point where the desire was expressed for coordination of the B.Y.P.U. study course with the Normal course for Sunday school teachers.⁸⁷ In 1908 the Convention instructed the Sunday School Board to cooperate with the B.Y.P.U.,⁸⁸ and in the same year a special Junior B.Y.P.U. quarterly was prepared for Junior young people and a full-time B.Y.P.U. secretary, Professor L. P. Leavell, was employed.⁸⁹ By 1911 Rev. E. E. Lee, one of the field secretaries of the Sunday School Board, was giving full time to the B.Y.P.U. west of the Mississippi.⁹⁰ By 1915 the B.Y.P.U. program comprised first, a literature which included periodicals for weekly meetings, systematic Bible readings, and study courses in church membership, missions, education, doctrine, and all forms of practical Christian service, and second, a promotional method which utilized separate state B.Y.P.U. conventions, an annual B.Y.P.U. convention in connection with the summer assemblies, city B.Y.P.U. training schools, and joint B.Y.P.U. and Sunday school training schools and institutes.⁹¹

The ground was thus prepared for the inclusion of the B.Y.P.U. in the program of the Sunday School Board during the Van Ness administration.

Evangelism, Education, and Church Efficiency. Toward the end of the Frost administration two notes were frequently sounded which were a forecast of future developments in the educational program. The first of these was the reiteration of the integral relationship between education and evangelism. The second was the growing emphasis on church efficiency.

In the report to the Convention of 1914 the conscious integration of evangelism and education was expressed as follows:

⁸⁶ Lansing Burrows, ed., "Baptist Young People's Union," *The Southern Baptist Convention Almanac for 1899*, p. 40.

⁸⁷ Report of the Sunday School Board, *Annual*, 1905, Appendix C, p. 210.

⁸⁸ Report of the Sunday School Board, *Annual*, 1909, Appendix C, p. 250.

⁸⁹ Report of the Sunday School Board, *Annual*, 1908, Appendix C, p. 255.

⁹⁰ Report of the Sunday School Board, *Annual*, 1911, Appendix C, p. 283.

⁹¹ Report of the B.Y.P.U. of the South, *Annual*, 1915, pp. 61-62. For a detailed statement of the developing program in 1910, see the Report of the Executive Committee of the B.Y.P.U. of the South, auxiliary to the Southern Baptist Convention, *Annual*, 1910, Appendix D, pp. 299-300.

We give emphasis in our teacher training system to this two-fold idea of evangelizing and didactizing. They are interlocking ideas and forces, interrelated in purpose and results for the kingdom of our Lord.

Evangelize—didactize, we must not separate between them. They are set in their relation by divine order, by the law of the spiritual kingdom. It is the one crowning, glorious method for saving and for making character in those who are saved. The one plants the grain of mustard seed, the other makes it grow into a great tree, a blessing to bird and beast, and to the nations of the earth. The one makes the kingdom of God in human hearts, the other gives it expanding and conquering power. The final triumph will come in our larger and more adequate interpretation and use of the commission.⁹²

The emphasis on church efficiency developed in the Convention as a whole, and it was soon reflected in the policy of the Sunday School Board. In 1914 the Commission on Efficiency, appointed by the Convention in 1913 to review the organization, plans, and methods of the Southern Baptist Convention to determine whether they were adequate for “the critical and strategic time in which we live,”⁹³ presented its recommendations affecting the Constitution, the By-laws, and the Boards of the Convention, and formulated a Pronouncement on Christian Union and Denominational Efficiency.⁹⁴ In the section on denominational efficiency, it was stated that the highest efficiency for propagating the gospel could be attained in large part,

. . . By seeking earnestly to maintain and promote the internal peace and harmony of the denomination, to the end that waste by friction may be avoided, and that the time may be hastened when we shall be of one spirit and one mind, striving together for the faith of the Gospel. While we fully recognize the necessity and great value of the free discussion of all intra-denominational questions, we would earnestly insist that all such discussions should be brotherly and illuminating, never personal and irritating, and in such manner as will conserve and not injure approved denominational agencies. We should constantly seek peace and pursue it by the application of Scriptural principles to the solution of all intra-denominational differences, doing this in the spirit of love, ever keeping the main emphasis on the main things.⁹⁵

⁹² Report of the Sunday School Board, *Annual*, 1914, Appendix C, pp. 353–54.

⁹³ Resolution, *Annual*, 1913, p. 70.

⁹⁴ Report of Commission on Efficiency to the Southern Baptist Convention, *Annual*, 1914, pp. 69 ff.

⁹⁵ *Ibid.*, pp. 77–78.

In its search for a principle of order and disciplined cooperation with which to counterbalance the potential anarchy of Baptist freedom, the Southern Baptist Convention had sought an answer at the level of institutional practice and had taken a major step in the direction of rationalizing the institutional status quo. Like any solution premised on institutional grounds, this presented the possibility of the future suppression of any vigorous criticism of institutional practice in the name of peace and cooperation, and it stood in contrast to a solution based on the divine order and rooted in the sovereignty of God and His commandments.

In 1915 the Sunday School Board followed suit and in a section of its report entitled "Church Efficiency Our High Aim" made this statement:

There is need for an earnest and pressing campaign for church efficiency, laying emphasis on the individual church and the individual member, for worship, for culture in the things of Christ, and for the furtherance of the gospel.⁹⁶

Evangelism, education, and church efficiency thus began to advance together hand in hand.

The General Pattern of Development. That the period of triumph was now well under way was evidenced by the conclusive statement of the Convention Committee of 1914 concerning the work and position of the Sunday School Board: "While Baptists are a living demonstration of the fact that there is unity in diversity, and diversity in union, even Baptists are absolutely one in the belief that the work of the Sunday School Board has been a startling and splendid success."⁹⁷ The program of the Sunday School Board during the Frost administration contained within it, in embryo, all the various elements which were later to reach the full flower of educational and promotional development—the periodical and tract ministry, the field work and teacher training program, the B.Y.P.U. cooperative endeavor, the integration of missions, evangelism and education, and the emphasis on church efficiency and denominational cooperation.

⁹⁶ Report of the Sunday School Board, *Annual*, 1915, Appendix C, p. 344.

⁹⁷ Sunday School Report, *Annual*, 1914, p. 80.

2. THE VAN NESS ADMINISTRATION, 1917-1935

During the Van Ness administration the Sunday school, the Baptist Young People's Union, and the newly-formed Baptist Student Union moved from the stage of youthful development to that of young adulthood. This new period brought no major change in policy, but rather the intensive development of a program which had already been outlined.

Sunday School Organization. To increase their numbers, Baptist Sunday schools have followed the principle of "divide and grow," and Dr. Van Ness put this principle into operation in the Sunday School Board's one department, the Teacher Training Department. By 1922 five other departments had been added to the Teacher Training Department to specialize in various phases of the teacher training program: the Organized Class Department, the Department of Sunday School Administration, the Architectural Department, the Department of Elementary Work, and the B.Y.P.U.⁹⁸ By 1927 five other departments had been set up to give attention to additional specific tasks: the Book and Tract Department, the Sunday School Young People's and Adult Department (succeeding the Organized Class Department), the Intermediate Department, the Department of Survey, Statistics and Information, and the Vacation Bible School.⁹⁹ Nashville, Tennessee, the home of the Sunday School Board, had now become "the radiating center" of field work, for "In Nashville were the departments with competent staffs sending out literature, offering standards, guiding in the making of policies, and the directing of campaigns."¹⁰⁰

During the Frost administration the people's fear of centralization and of big institutions which might oppress the local churches was sufficiently strong to prevent the Sunday School Board from setting up a broad program of direct ministries.¹⁰¹ But the Convention's Pronouncement on Christian Union and Denominational Efficiency had the effect of putting the opposition

⁹⁸ P. E. Burroughs, *op. cit.*, p. 191.

⁹⁹ *Ibid.*, pp. 191-92.

¹⁰⁰ *Ibid.*, p. 192.

¹⁰¹ *Ibid.*, p. 181.

in the unfavorable light of disturbing the public peace, and hence the way was cleared for wide-scale institutional development.

The maintenance of such an intensive, far-reaching program as was envisaged required the Sunday School Board to adopt the policy of turning its profits back into the extension of Sunday school work. In defending this policy in 1927 the statement was made that, during the Van Ness administration, "The whole policy of the Sunday School Board has been changed and it has been able to build about itself great departments which are put freely at the disposal of our people, and to become the center of great advanced missionary and development movements in our churches in city, town and country."¹⁰² But a review of the total educational history of the Convention reveals not so much a change in policy as the intensive development of the general church viewpoint regarding Convention procedure, implicit in the original Constitution itself, but in this period accompanied by an effective de-emphasis of contrary opinion springing from the local level.

The organizational and promotional developments of the Van Ness administration took place in the context of the Convention's five-year seventy-five million campaign.¹⁰³ All the organizational machinery of the Convention—state, district, and local church—was enthusiastically enlisted in the effort to meet the financial objective. The centralizing tendency inherent in this program was further augmented during the period of debt which followed upon the depression of 1920.¹⁰⁴ Faced with financial crisis, the Convention in 1925 adopted the Cooperative Program for Southern Baptists (50 per cent of the total receipts for Southwide causes and 50 per cent for state causes)¹⁰⁵ and it urged the churches to accept the weekly plan of giving, the use of the duplex envelope, the every-member canvass, and the adoption of a budget.¹⁰⁶ In addition, the Executive Committee, which had

¹⁰² Report of the Sunday School Board, *Annual*, 1927, p. 332.

¹⁰³ Report of Committee on Financial Aspect of Enlarged Program, *Annual*, 1919, p. 74.

¹⁰⁴ For an account of the effect of the financial deflation, especially in the Cotton Belt, see the Report of the Home Mission Board on Finances, *Annual*, 1921, pp. 411-14.

¹⁰⁵ First Annual Report of Future Program Commission to Southern Baptist Convention, *Annual*, 1925, p. 34. Also *supra*, p. 37.

¹⁰⁶ *Ibid.*, pp. 35-36.

been recommended by a Texas business man in 1916 to “direct all of the work and enterprises fostered and promoted by this Convention,”¹⁰⁷ but which nevertheless was given very few responsibilities at first by the Convention,¹⁰⁸ gradually assumed a role of increasing importance, finally being made the agency to receive and distribute all the Southwide funds of the Cooperative Program.¹⁰⁹

These Convention-wide developments formed the background of and gave stimulus to the effective promotional program which developed in the Sunday School Board through the Department of Sunday School Administration. In the early years of his life, Mr. Arthur Flake, the most important figure in this phase of the work, was a merchant in Winona, Mississippi.¹¹⁰ He was also superintendent of the Baptist Sunday School in the same city. Concerned about the poor attendance in his Sunday school, he set about to find a solution to the problem in much the same way that he might have sought to solve a similar problem in his business. The plan he devised consisted of five steps: (1) taking a census to discover who and where the people are who should be won; (2) reorganizing the classes to include those outside as well as those inside the church; (3) training a “sales force”; (4) providing space for proposed classes; (5) sending trained workers out to bring in persons assigned to them.¹¹¹ The result was that the attendance of his Sunday school increased 500 per cent in a few months.¹¹² In 1909, during Dr. Frost’s administration, Mr. Flake was asked to become a field worker for the Sunday School Board, and in 1920 Dr. Van Ness turned to him to head up the new Department of Sunday School Administration.¹¹³

The various methods for Sunday school enlargement which were worked out by Arthur Flake included the following: (1) enlargement campaigns based on the five points he had tried out in his own little Sunday school—taking a census, setting up a new organ-

¹⁰⁷ William Wright Barnes, *The Southern Baptist Convention: A Study in the Development of Ecclesiology* (Seminary Hill, Texas, 1934), p. 51.

¹⁰⁸ *Ibid.*, p. 52.

¹⁰⁹ *Ibid.*, p. 53.

¹¹⁰ P. E. Burroughs, *op. cit.*, p. 201.

¹¹¹ *Ibid.*, pp. 202–04.

¹¹² *Ibid.*, p. 204.

¹¹³ *Ibid.*, p. 205.

ization on the basis of possibilities, training workers, preparing space for new classes, and sending out trained workers to win and bring in those who are outside; (2) the clinic, which was a practical demonstration of Sunday school teaching and administration; (3) the Standard of Excellence, which was not designed as an end in itself but as a measuring-rod by which to evaluate progress; (4) the six-point record system for Sunday school classes by which pupils were checked for attending, being on time, bringing their Bibles, contributing an offering, preparing the lesson, and attending the preaching service; (5) *The Sunday School Builder*, a periodical which became a powerful instrument for the promotion of Sunday school work; and (6) a study course in administration for which Mr. Flake wrote several books including *Building a Standard Sunday School*.¹¹⁴ From this department also came the promotion of a weekly teachers' and officers' meeting,¹¹⁵ often a supper meeting, for the purpose of hearing the Sunday school lesson for the following Sunday discussed by a specially prepared person, with suggestions for making the Bible lesson more meaningful at the different age-group levels. In addition, the establishing of church libraries with adequate supplies of teacher training and mission study books was urged upon the churches as an essential part of an adequate teacher training program, several library training courses were conducted, and a textbook on church library work was prepared.¹¹⁶

A rural Sunday school campaign was embarked upon in this period to reach every rural community where there was a Baptist church and to offer "to that Baptist church every facility in our power for making their Sunday school work what it ought to be."¹¹⁷

Central Southwide conferences for Sunday school workers also were introduced at this time. In 1922 the Organized Class Department held its first general conference of Organized Class workers at Mobile,¹¹⁸ and similar conferences continued to be held in the years that followed. In 1926 the Organized Class workers, Ele-

¹¹⁴ *Ibid.*, pp. 205-08.

¹¹⁵ *Ibid.*, pp. 209.

¹¹⁶ Report of the Sunday School Board, *Annual*, 1932, p. 333.

¹¹⁷ Report of the Sunday School Board, *Annual*, 1923, p. 222.

¹¹⁸ Report of the Sunday School Board, *Annual*, 1922, p. 408.

mentary workers, and Intermediate workers each held a central conference, the largest being the Organized Bible Class Conference with an enrollment of 1,090.¹¹⁹ The following year the first Southwide Sunday School Conference was held at Memphis for the study of Baptist Sunday school work with a registered attendance of 1,800 and a total attendance of 2,500,¹²⁰ and this was followed by a second similar Southwide conference in Greenville, South Carolina, the next year.¹²¹

The manner in which these various promotional methods were utilized by the several departments of the Sunday School Board can be observed in the program of the Intermediate Department which was reported in 1930; during the year the workers in this department had participated in enlargement campaigns, training schools, a Sunday school clinic, a Southwide Sunday school workers' camp, assemblies and encampments, city-wide conferences, city-wide Intermediate councils, state Sunday school conferences, and tours.¹²² The next year a similar list of activities was reported by the Intermediate Department, and it was stated that "This Department considers that its work is to study, test, and adopt the best method for reaching, keeping, and teaching boys and girls thirteen, fourteen, fifteen and sixteen years of age, for the express purpose of evangelism and Christian development. . . ." ¹²³

The idea of Sunday school efficiency appeared with increasing frequency during these years. In 1921 the Organized Class Department announced a Southwide contest for efficiency and reported that the 138 classes which entered the contest after "hard, earnest effort" ¹²⁴ had achieved "many of the things sought." ¹²⁵ Again in 1927 a Southwide Organized Bible Class Efficiency Campaign was announced for both Adult and Young People's classes.¹²⁶ In 1920 the Southern Baptist Theological Seminary reported to the Convention that Dr. Gaines S. Dobbins had been appointed professor of Sunday-school pedagogy and church effi-

¹¹⁹ Report of the Sunday School Board, *Annual*, 1926, p. 335.

¹²⁰ Report of the Sunday School Board, *Annual*, 1927, p. 342.

¹²¹ Report of the Sunday School Board, *Annual*, 1928, p. 301.

¹²² Report of the Sunday School Board, *Annual*, 1930, pp. 352-53.

¹²³ Report of the Sunday School Board, *Annual*, 1931, p. 364.

¹²⁴ Report of the Sunday School Board, *Annual*, 1921, Appendix C, p. 524.

¹²⁵ *Loc. cit.*

¹²⁶ Report of the Sunday School Board, *Annual*, 1927, p. 369.

ciency¹²⁷ to fill the Basil Manly Chair of Sunday School Pedagogy which was established during the Frost administration in 1906.¹²⁸

This conception of the Sunday school as an agency for church efficiency was given concrete expression in the report of the Sunday School Board to the Convention in 1926. Under the heading "A New Conception of the Sunday School" the following statement of policy was made:

Methods in Sunday-school organization change with the times and are subject to development. This is fortunate for it indicates power and life. There was a time when the Sunday school was regarded as a separate institution. We hope that day is gone. So far as the Sunday School Board is concerned, it has never existed. The development of the modern big Sunday school, however, with its complete organization and large requirements has brought the Sunday school into closer connection with our church life. It has gained the attention and demanded the co-operation of church officers, as well as of pastors. Out of all this there has come with us a well-defined conception of the Sunday school as an agency for church efficiency and development. We are advocating such a conception everywhere. We now conceive of a properly organized school as the pastor's helper. The whole purpose of such a school is to train, develop and utilize the active forces of the church, and to pour back into the life of the church all its influence. A good Sunday school is the enlistment place for the live church members. It is an evangelistic agency; it is an agency for discovering new people, and enlisting them; it is an agency for promulgating the policies of the church and its programs, and it is an agency continually for building up the church services. As this new conception of the Sunday school is being recognized by pastors, and others, a new day is dawning for the greatest Sunday-school movement which we have ever seen.¹²⁹

That Sunday school promotion was having its effect was evident in the growth of the large Sunday school. In 1923 the following Sunday schools with an enrollment of over 2,000 were reported: South Side Baptist, Birmingham, Alabama—2,119; Calvary Baptist, Washington, D. C.—3,867; First Baptist, Shreveport, Louisiana—2,074; First Baptist, Kansas City, Missouri (unaffiliated)—2,536; Loray Baptist, Gastonia, North Carolina—2,305; First Baptist, Fort Worth, Texas (unaffiliated)—5,652; First Baptist, Houston, Texas—2,502; Central Baptist, Dallas, Texas—

¹²⁷ Communication from the Trustees of the Southern Baptist Theological Seminary, *Annual*, 1920, p. 103. Also Report of the Sunday School Board, *Annual*, 1921, p. 498.

¹²⁸ *Supra*, p. 60.

¹²⁹ Report of the Sunday School Board, *Annual*, 1926, p. 332.

2,187; First Baptist, Dallas, Texas—4,666.¹³⁰ In 1925 there were 222 Sunday schools reported with an enrollment of 900 and above;¹³¹ by 1928 the number stood at 276.¹³² In addition, the Sunday School Board now counted among its qualified workers not only its employed field workers but also many teachers, pastors, and other trained laymen and laywomen who had taken the training courses of the Sunday School Board. In 1918 mention was made of the funds set aside for the expenses of these trained workers in sending them to special appointments,¹³³ and in 1930 it was reported that the Sunday School Board now had a mobile force of from two hundred to three hundred qualified workers who could be called upon to meet the demands of the churches, and without whom it would be impossible to meet these demands.¹³⁴

Special mention should also be made of the Daily Vacation Bible school and of the Week-day Religious Education movement in this period. The Daily Vacation Bible school was gradually integrated into the total program and came to be regarded as "a correlated unit in the rounded educational program of the church,"¹³⁵ taking its place alongside the Sunday school and the B.Y.P.U. in the educational program of the local church. In 1925, the first year of the promotion of Daily Vacation Bible schools by the Sunday School Board, 209 schools were reported by Southern Baptist churches, with a total enrollment of 28,167 pupils and faculty members.¹³⁶ In 1934, near the end of the Van Ness administration, 753 schools were reported, with a total enrollment of 100,902.¹³⁷ During this decade of growth and development, the Daily Vacation Bible school came to be regarded as an integral division of the Sunday school, "a projection of the Beginner, Primary, Junior, and Intermediate departments of the Sunday school into weekday work soon after the close of the public school,"¹³⁸ a policy which was publicly announced in 1935.

¹³⁰ Report of the Sunday School Board, *Annual*, 1923, pp. 218-21.

¹³¹ Report of the Sunday School Board, *Annual*, 1925, p. 391.

¹³² Report of the Sunday School Board, *Annual*, 1928, p. 303.

¹³³ Report of the Sunday School Board, *Annual*, 1918, Appendix C, p. 424.

¹³⁴ Report of the Sunday School Board, *Annual*, 1930, p. 306.

¹³⁵ Report of the Sunday School Board, *Annual*, 1926, p. 382.

¹³⁶ *Ibid.*, pp. 380-81.

¹³⁷ Report of the Sunday School Board, *Annual*, 1935, p. 339.

¹³⁸ *Ibid.*, p. 338.

Regarding week-day religious instruction, the Sunday School Board outlined in 1926 the various policies which were being followed in the Week-day Religious Education movement: for the school, (1) surrendered time, or (2) time following the school session; for the church, (1) under local church control, (2) under the direction of all the churches, or (3) under strictly interdenominational sponsorship.¹³⁹ The Board also stated that it was in sympathy with the general spirit of the movement and that it supported the policy of control by the local church, but it also made the plea that before the public school should be asked to give released time the local church should make certain that it was utilizing to the full the opportunity for training which it already had in the Sunday school, the graded Baptist Young People's Union, and the Vacation Bible school [in addition to the preaching services], most of which was centered on the Lord's Day.¹⁴⁰ Furthermore, it was urged that Baptist churches should guard against any infringement of the complete separation of church and state or any type of community religious instruction which would take from the local church "its full right to say what shall be taught, how it shall be taught and who shall teach it."¹⁴¹

Thus it is evident in a brief review of the organizational and promotional developments in Sunday school work during the Van Ness administration that the channels through which the Baptist missionary, evangelistic, and educational program could be sent were vastly extended and the number of people reached greatly increased. During this period from 1917 to 1935 the number of Southern Baptist Sunday schools increased from 18,134 to 22,383 and the Sunday school enrollment from 1,835,811 to 3,157,458.¹⁴²

Sunday School Literature. In the field of Sunday school literature another major crisis concerning the relation of Southern Baptists to the wider field of interdenominational religious education developed in 1919 during the Van Ness administration as

¹³⁹ Report of the Sunday School Board, *Annual*, 1926, p. 332.

¹⁴⁰ *Ibid.*, pp. 333-34.

¹⁴¹ *Ibid.*, p. 333.

¹⁴² E. P. Alldredge, "Progress of Southern Baptist Sunday Schools," *The Quarterly Review*, V (July-August-September, 1945), 14.

it previously had in 1910 during the Frost administration. At the Conventions of 1919 and 1920 it was reported that a proposal was being made to merge the Sunday School Council of Evangelical Denominations, which had been set up in 1910,¹⁴³ the International Sunday School Association, and the International Sunday School Lesson Committee (the Lesson Committee being only indirectly involved, however) into one new organization¹⁴⁴ having an Executive Committee, half of whose members would be direct official denominational representatives elected by the Sunday School Boards of the various denominations.¹⁴⁵ In refusing to participate, the Sunday School Board stated that it was following the principles expressed by the Southern Baptist Convention at Nashville in 1914 which made clear that no Baptist delegate could officially represent any local church constituency and that complete autonomy, unembarrassed by entangling alliances, should be preserved at home and abroad.¹⁴⁶ The Sunday School Lesson Committee of the Convention supported this position in 1921, also stating, however, that Baptist people remained free “to cooperate individually or locally as they may see fit with the International Association.”¹⁴⁷ When the Sunday School Council and the International Sunday School Association merged to form the new International Sunday School Council of Religious Education, consisting of 180 members—ninety direct denominational representatives and ninety representatives from interdenominational state Sunday-school associations¹⁴⁸—the Baptist Sunday School Board declined membership as before, commenting to the Convention that “This new organization will be complete in itself and will report to no one,”¹⁴⁹ but it continued its connection with the International Lesson Committee which had not been included in the merger.¹⁵⁰

¹⁴³ P. E. Burroughs, *op. cit.*, p. 280. See also the reference to the Sunday School Council of Evangelical Denominations in the Report of the Sunday School Board, *Annual*, 1912, Appendix C, p. 326.

¹⁴⁴ Report of the Sunday School Board, *Annual*, 1919, Appendix C, p. 480.

¹⁴⁵ Report of the Sunday School Board, *Annual*, 1920, Appendix C, p. 459.

¹⁴⁶ Report of the Sunday School Board, *Annual*, 1919, Appendix C, p. 480. For the statement of principle in 1914, see the Report of Commission on Efficiency to the Southern Baptist Convention, *Annual*, 1914, p. 77.

¹⁴⁷ Report of the Sunday School Lesson Committee, *Annual*, 1921, p. 61.

¹⁴⁸ Report of the Sunday School Board, *Annual*, 1922, p. 411.

¹⁴⁹ *Loc. cit.*

¹⁵⁰ *Loc. cit.*

In light of these organizational developments, the Sunday School Lesson Committee of the Convention in 1921 recommended the continued use of the Improved Uniform Lessons but the revision of the Graded Lesson series.¹⁵¹ In 1923 it was reported that the Beginners, Primary, and Junior Graded series had been completely revised,¹⁵² the lessons now being "radically different from the courses issued by other houses. We have only biblical lessons, and our courses are thoroughly evangelical and missionary."¹⁵³ Concerning the Uniform Lessons, it was stated that cooperation with the International Lesson Committee was being continued with the qualification that "Our own Lesson Committee and our own editors never hesitate to change either passage or topic when this improves these courses."¹⁵⁴

In 1930 the Convention's Graded Lesson series was again revised, the new series being called the Graded Bible Lessons—Southern Baptist Convention series. The method of revision was described in the report to the Convention of 1930 and involved the issuing of the lessons in temporary form a year in advance of their final publishing to a selected number of classes where they were actually used. The teachers then made suggestions and criticisms in the accompanying questionnaires which were re-assembled by the Editorial Department and these suggestions, wherever practical, were then incorporated in the final form.¹⁵⁵

After the 1922 merger, the teacher training policy of Southern Baptists also became consciously separate. The new International Council of Religious Education vigorously promoted its courses in leadership training, requiring accreditation of all teachers of classes and leaders of training schools.¹⁵⁶ Southern Baptists, however, continued their own system of teacher training which had been developed through the years, leaving to the local church the selection of teachers since "the churches would not take kindly to any overhead agency which assumed to pass upon the qualifications of their teachers,"¹⁵⁷ and offering to its entire constituency,

¹⁵¹ Report of the Sunday School Lesson Committee, *Annual*, 1921, p. 59.

¹⁵² Report of the Sunday School Board, *Annual*, 1923, p. 228.

¹⁵³ *Ibid.*, p. 232.

¹⁵⁴ *Loc. cit.*

¹⁵⁵ Report of the Sunday School Board, *Annual*, 1930, pp. 321-22.

¹⁵⁶ P. E. Burroughs, *op. cit.*, p. 283.

¹⁵⁷ *Loc. cit.*

more favored and less favored alike, “only one flexible and adaptable course to be studied by all Southern Baptists.”¹⁵⁸

In 1934 a revision of the Sunday school teacher training courses was proposed, and the following reasons were given for the preparation of a new series of training books: (1) the need for up-to-date treatment of subject-matter in light of the marked progress in psychology, pedagogy, ideals, and methods in the public school system over the last thirty years; (2) the need for new study material for the forward-looking people who had taken all that the Sunday School Board now had to offer; and (3) the need for revising the list of more than 700,000 names of persons who had taken some teacher training work.¹⁵⁹ Among the difficulties to be mastered in revising the training course was mentioned the wide variety of interests and background of the Baptist constituency, ranging from teachers and officers with no high school education to those with a college education or with business or home interests.¹⁶⁰ It was pointed out, however, that Boyce and Broadus had faced the same problem in working out courses for the new Southern Baptist Theological Seminary, and that whereas “Other institutions solved the problem by disregarding the underprivileged minister and offering courses only for college-trained men,”¹⁶¹ both the Baptist Seminary and the Baptist Sunday School Board followed the policy of seeking to meet the needs of all. To this end, it was proposed that one main course should be prepared for all, to be “a happy medium ground on which all might find help and guidance,”¹⁶² and that additional special courses should then be devised for the advanced and better equipped workers.¹⁶³

Hence, during this second major period of development in the twentieth century, the literature sponsored by the Sunday School Board took on the character of a consciously-prepared evangelical literature designed specifically to meet the fundamental needs of the whole of a widely varying constituency. The danger of this course of action lay in the possibility that over the years a mediocre

¹⁵⁸ *Loc. cit.*

¹⁵⁹ Report of the Sunday School Board, *Annual*, 1934, p. 294.

¹⁶⁰ *Ibid.*, p. 295.

¹⁶¹ *Loc. cit.* See also *infra*, pp. 106, 110–11.

¹⁶² Report of the Sunday School Board, *Annual*, 1934, p. 296.

¹⁶³ *Loc. cit.*

average would gradually be accepted which would continue to adapt itself to the concomitant emphasis upon institutional co-operation, a combination of elements which would ultimately supplant the clear, cogent, continuing re-expression of the universal truth in Christianity, with its cutting edge, inherently capable of being understood by all who wished to learn.

The Baptist Young People's Union. It was in 1918, the second year of Dr. Van Ness's administration, that the B.Y.P.U. of the South disbanded and committed its future to the Sunday School Board.¹⁶⁴ A new B.Y.P.U. Department was organized by the Sunday School Board of which Mr. L. P. Leavell was head until his death in 1929, when he was succeeded by Mr. J. E. Lambdin.¹⁶⁵

The purpose of the new B.Y.P.U. organization was closely related to the purpose of a Baptist church. In 1920 this purpose was formulated as follows:

Baptist churches are pure democracies, and the first essential for successful living in a democracy is intelligence on the part of the members of that democracy. The B.Y.P.U. is the chief agency of Baptist churches for informing, enlisting and inspiring its young members.¹⁶⁶

The group plan of organization, which had been introduced in 1914,¹⁶⁷ was continued.¹⁶⁸ In this plan, each individual member was encouraged to participate in the program along with his group and thus secure the necessary training for other church responsibilities.

By 1922 it was reported that B.Y.P.U. quarterlies were available in three grades: Senior grade—sixteen years and over; Intermediate grade—twelve to sixteen years; and Junior grade—nine to twelve years.¹⁶⁹ Study books treating both content and administrative method were also developed for each age group—Senior, Intermediate, and Junior. The Senior books included such books as *Senior B.Y.P.U. Administration* by Arthur Flake, *The New*

¹⁶⁴ Report of the Sunday School Board, *Annual*, 1919, Appendix C, p. 468.

¹⁶⁵ P. E. Burroughs, *op. cit.*, pp. 229–30. See also Report of the Sunday School Board, *Annual*, 1930, p. 297.

¹⁶⁶ Report of the Sunday School Board, *Annual*, 1920, Appendix C, pp. 471–72.

¹⁶⁷ P. E. Burroughs, *op. cit.*, p. 233.

¹⁶⁸ Report of the Sunday School Board, *Annual*, 1919, Appendix C, p. 469.

¹⁶⁹ Report of the Sunday School Board, *Annual*, 1922, p. 412.

B.Y.P.U. Manual by L. P. Leavell, *Training in Church Membership* by I. J. Van Ness, *The Books of the Bible* by Hight C. Moore, *The People Called Baptists* by McDaniel, *Training in the Baptist Spirit* by I. J. Van Ness, and *Southern Baptists Working Together* by E. P. Alldredge. The Intermediate books were *The Intermediate B.Y.P.U. Manual* by E. E. Lee, *Training in Stewardship* by F. H. Leavell, *Training in Bible Study* by Cooper, and *Training in Christian Service* by L. P. Leavell. The Junior books were *The Junior B.Y.P.U. Manual* by Sprecker, *Bible Heroes* by Ethel Hudson, *Studying for Service* by Black, and the *Junior and Intermediate Leaders' Manual* by Ina Smith Lambdin. A general treatment of the total organization in its various phases was written by J. E. Lambdin and entitled *A General B.Y.P.U. Organization*.¹⁷⁰

The B.Y.P.U. also developed on the administrative side, acquiring an eight-point record system and a Standard of Excellence.¹⁷¹ The purpose of the Standard of Excellence reflected the current emphasis on church efficiency; in interpreting the purpose of the Standard of Excellence it was stated that

The Standard of Excellence is not an end in itself, but a means to a great end—well-trained, useful, consecrated church members. It is not a goal, but a means for reaching the great goal of Christian efficiency.

. . . It prevents a union from wandering into a maze of useless activities and keeps it on the main track of training in church membership and Christian service.¹⁷²

It was specifically stated that the B.Y.P.U. did not “seek the unsaved for its membership,”¹⁷³ that its program was designed for the development of young Christians only.¹⁷⁴ The Children’s Story Hour was added to the program, but only as an emergency measure because of parents who were working as leaders in the Union or were members of the Adult Union, and, therefore, it was stated that the children’s work should not be counted within the B.Y.P.U.¹⁷⁵ It was continually emphasized that the B.Y.P.U.

¹⁷⁰ Report of the Sunday School Board, *Annual*, 1926, pp. 375–76.

¹⁷¹ Arthur Flake, *Senior B.Y.P.U. Administration* (Nashville: The Sunday School Board of the Southern Baptist Convention, 1926), pp. 73, 138 ff.

¹⁷² Report of the Sunday School Board, *Annual*, 1932, pp. 348–49.

¹⁷³ Report of the Sunday School Board, *Annual*, 1929, p. 378.

¹⁷⁴ *Loc. cit.*

¹⁷⁵ Report of the Sunday School Board, *Annual*, 1931, p. 381.

did not "seek *everybody*, or *every member of every family*, for membership,"¹⁷⁶ in the same way that Baptists did not seek to win people to "membership in a Baptist church until we win them to Christ."¹⁷⁷

On the question of Christian unity, the B.Y.P.U. declared itself in agreement with the general Convention policy, stating that "We stand ready to express ourselves emphatically and aggressively upon all great moral issues along with other Christian young people, but it is not necessary to enter into any kind of organization with them in order to do this."¹⁷⁸

Thus, along with the Sunday school for Biblical instruction on Sunday mornings there developed a parallel graded organization for training in church membership meeting on Sunday evenings.

The Baptist Student Union. As early as 1915 the organization of a Baptist Student Missionary Movement was presented to the Southern Baptist Convention,¹⁷⁹ but official Convention action did not crystallize until 1920 when it was reported that informal conferences by representatives of the Home Mission Board, the Foreign Mission Board, the Sunday School Board, and the Education Board had been held to discuss the means of conserving "our Christian student life so as to enlist these students in the ministry, in the work of missions abroad and at home, and in the permanent work of the local churches. . . ." ¹⁸⁰ It was recommended that the organization should take the form of a college B.Y.P.U. with Baptist student groups, such as Missionary Volunteers and Y.W.A. workers, organized around the central religious meeting.¹⁸¹

In 1921 the Convention instructed an Inter-Board Commission on Student Religious Activity to be set up, and Mr. Frank H. Leavell was called to be executive secretary.¹⁸² By 1926 Baptist

¹⁷⁶ Report of the Sunday School Board, *Annual*, 1932, p. 348.

¹⁷⁷ *Loc. cit.*

¹⁷⁸ *Ibid.*, p. 349.

¹⁷⁹ Report of the Committee on the Baptist Student Missionary Movement, *Annual*, 1915, p. 45.

¹⁸⁰ Report of the Home Mission Board, *Annual*, 1920, Appendix B, p. 379.

¹⁸¹ *Ibid.*, p. 380.

¹⁸² Louise Foreman Blount, "A Brief Historical Sketch of the Baptist Student Work of the Southern Baptist Convention," included in Frank H. Leavell, *Baptist Student Union Methods* (Nashville: The Sunday School Board of the Southern Baptist Convention, 1944), p. 138. Also *supra*, p. 36.

student work had been greatly stimulated by regional conferences, state meetings, and an All-Southern Baptist Student Conference, and it was reported to the Convention in that year that “The students themselves, in increasing numbers, have caught the vision of a distinctly Baptist religious program on the campus and thousands of them are now definitely enlisted in the activities.”¹⁸³ In 1928 the headquarters of Baptist student work was transferred from Memphis to Nashville, and the Sunday School Board was given responsibility for this work.¹⁸⁴

The distinctive emphasis in the Baptist student program was the personal, direct approach to the student through a local church situated near the campus. In 1927 a statement of this position was included in the report to the Convention:

Throughout all our work with the students we have maintained the one distinct emphasis of exalting and magnifying the local church as Christ’s means and method of promoting his cause and winning the lost world to himself. Whether in the general conference, before administrative bodies or with students on the campus we accept it as our privilege to claim the first loyalty of every Christian and church member for the local church. Every emphasis that we have brought and every note sounded has been in complete harmony with this doctrine of the primacy of the local church.¹⁸⁵

A comparison of Baptist methods with the methods of other religious groups on the campus was included in the Convention report of 1931 and the importance of the local church in the Baptist program again emphasized.

The most distinguishing feature of our work is that we approach the students directly, leading them into a student movement and activity in which they have a vital voice and part. Furthermore, this student program is centered always in the local Baptist church, magnifying it as the one supreme, divinely established institution to which is due the Christian’s highest loyalty.¹⁸⁶

This was contrasted with the student program of other denominational groups in which

¹⁸³ Report of the Inter-Board Commission on Student Religious Activity to the Southern Baptist Convention, *Annual*, 1926, p. 90.

¹⁸⁴ Louise Foreman Blount, *op. cit.*, pp. 146–47. See also the Report of the Efficiency Committee of the Southern Baptist Convention, *Annual*, 1928, p. 54.

¹⁸⁵ Report of the Inter-Board Commission on Student Religious Activity, *Annual*, 1927, p. 25.

¹⁸⁶ Report of the Sunday School Board, *Annual*, 1931, p. 397.

. . . the student is approached through the classroom method, or through the student pastor method of preaching and social work, or through additional organizations centered upon the campus independently of the church, or through interdenominational activities of students.¹⁸⁷

By 1929, in addition to the large conferences,¹⁸⁸ the regular program of the Baptist Student Union¹⁸⁹ included a Student Church Relationship Day in October at which time college students away from home were invited to bring their church letter and participate in the program of the local church in the town or city where they now lived; state-wide student conferences; a Student Night at Christmas when students at home on vacation received special recognition from their home church; Student Evangelistic Week in February, designed "not to promote an evangelistic meeting, but rather to encourage individual students to approach individuals who are lost and lead them into a knowledge of Christ as did Philip with the Eunuch, or Andrew with Peter or Jesus with the woman at the well";¹⁹⁰ and Vocational Emphasis Week in April. There was also an annual Student Retreat which was at Ridgecrest, the summer assembly grounds of the Southern Baptist Convention.¹⁹¹

In 1929 the Master's Minority Movement was introduced, a movement "aiming for more individual prayer life, more personal sacrifice, more Christian experience, more Bible study, the result of which will mean greater Christian character, greater spiritual experience and greater Kingdom leadership."¹⁹² In 1930 this movement was launched on a Southwide basis at the Second Quadrennial All-Southern Baptist Student Conference, held in Atlanta, Georgia.¹⁹³

Finally, the B.S.U. also adopted a Standard of Excellence; a B.S.U. on a local campus meeting the ten points of this standard

¹⁸⁷ *Loc. cit.*

¹⁸⁸ For example, the All-Southern Baptist Student Conference at Birmingham, Alabama, in 1926, mentioned in the Report of the Inter-Board Commission on Student Religious Activity, *Annual*, 1927, pp. 23-24.

¹⁸⁹ Report of the Inter-Board Commission on Student Religious Activity, *Annual*, 1928, pp. 70-71.

¹⁹⁰ *Ibid.*, p. 71.

¹⁹¹ See also Report of the Sunday School Board, *Annual*, 1929, pp. 387-88.

¹⁹² *Ibid.*, p. 391.

¹⁹³ Report of the Sunday School Board, *Annual*, 1931, p. 389.

was recognized as a B.S.U. of First Magnitude.¹⁹⁴ In addition, a system of awards was worked out centering around the book *The Baptist Student Union* and the standard of requirements.¹⁹⁵ The current Convention emphasis on efficiency soon found its way into the B.S.U. program along with the other agencies, and in 1934 the rating of a First Magnitude Union was described as one which afforded "a worthy goal for efficient service and is interpreted as a minimum and not the maximum work that should be done for efficiency."¹⁹⁶

Ridgecrest. The location which became the site of Ridgecrest, the Southern Baptist Assembly grounds in North Carolina, was secured in 1906 mainly through the efforts of Rev. B. W. Spillman. In 1929 the Southern Baptist Convention requested the Sunday School Board to take responsibility for the summer program at Ridgecrest for three years, which it consented to do. On the expiration of this three-year period the time was extended, and this arrangement with the Sunday School Board has been continued to the present time.¹⁹⁷

The Baptist World Alliance. The desire for the formation of a Baptist World Alliance found expression as far back as 1790,¹⁹⁸ but the idea did not crystallize until 1905 when the first Baptist World Congress was held in London and the Baptist World Alliance was formed.¹⁹⁹ The author of the idea, as it came to expression in the early part of the twentieth century, was Professor A. T. Robertson of the Southern Baptist Theological Seminary who wrote an editorial for *The Baptist Argus* in 1904 suggesting that a conference be held in London that year "of Baptist leaders from

¹⁹⁴ Report of the Inter-Board Commission on Student Religious Activity, *Annual*, 1928, p. 71.

¹⁹⁵ *Ibid.*, pp. 71-72.

¹⁹⁶ Report of the Sunday School Board, *Annual*, 1934, p. 333.

¹⁹⁷ P. E. Burroughs, *op. cit.*, pp. 188-89.

¹⁹⁸ E. Y. Mullins, "The Baptist World Alliance," *The Review of the Churches*, July, 1928, p. 357.

¹⁹⁹ For a brief account of the history of the Baptist World Alliance, see Louie D. Newton and J. H. Rushbrooke, *Baptist World Fellowship*, reprint of a radio address given on the Baptist Hour, February 4, 1945 (The Radio Committee of the Southern Baptist Convention, 427½ Moreland Ave., N. E., Atlanta, Georgia).

all over the world to face Baptist world problems.”²⁰⁰ The idea was taken up by the editor of the paper, Dr. J. N. Prestridge, and marked copies were sent to Baptist leaders in other countries. Responses came back from many quarters and the following year through the organizing genius of Dr. J. H. Shakespeare, a Baptist editor in London, the first meeting of world Baptists was held in London.²⁰¹ Succeeding Baptist World Congresses were held in Philadelphia (1911), in Stockholm (1923), and in Toronto (1928).²⁰² In 1929 the Sunday School Board reported that it had contributed five thousand dollars to the work of the Alliance previous to the Toronto meeting and that it was willing to contribute twenty-five hundred dollars a year to the Alliance for the following five years as recommended by the Executive Committee of the Convention.²⁰³ Thus by 1929 the support of the work of the Baptist World Alliance was being assumed as a regular and definite obligation by the Sunday School Board.

The General Pattern of Development. That the general institutional pattern of the period was steadily developing in the direction of consolidation,²⁰⁴ coordination,²⁰⁵ correlation,²⁰⁶ and

²⁰⁰ A. T. Robertson, “The Real Origin of the Baptist World Alliance,” *The Review and Expositor*, XXV (October, 1928), 470. James Edgar Dillard in *We Southern Baptists* (revised edition; Nashville: Executive Committee, Southern Baptist Convention, 1948–1949), p. 40, says: “Southern Baptists were largely responsible for the organization [of the Baptist World Alliance] and have been active and prominent in its promotion and support.” For examples of the support given by the Southern Baptist Convention to the various meetings of the Baptist World Alliance, see *Annual*, 1905, p. 21; *Annual*, 1911, p. 50; *Annual*, 1914, pp. 79–80; *Annual*, 1922, p. 65.

²⁰¹ *Ibid.*, pp. 470–71.

²⁰² E. Y. Mullins and J. H. Rushbrooke, *The Baptist World Alliance: Its Significance and Its Service* (London: The Kingsgate Press, 1928), pp. 25–26.

²⁰³ Report of the Sunday School Board, *Annual*, 1929, p. 319.

²⁰⁴ For consolidation, see Report of the Committee on Consolidation of the Boards, *Annual*, 1917, p. 33; also Report of Committee on Consolidation of Promotion and Executive Committees, *Annual*, 1933, p. 42.

²⁰⁵ For coordination, see *Annual*, 1933, p. 42, where the statement is made that “The very heart of this matter is the mobilizing, co-ordinating and using the splendid promotional possibilities dormant in the great operating agencies of the Convention.”

²⁰⁶ For correlation, see Report of the Committee on Correlating and Defining Work of Various Departments of Convention Activities, *Annual*, 1924, p. 32, and Report of the Committee on Correlation of Convention Activities, *Annual*, 1925, p. 122. Also in the *Annual*, 1926, p. 382, the statement is made that the Daily Vacation Bible school should be related “as a correlated unit in the rounded educational program of the church. . . .”

efficiency²⁰⁷—to use the terms employed by the various Convention agencies, departments, and committees themselves—becomes evident as the organizational and promotional program in finance and education is reviewed. This was also reflected in the over-all changes which were introduced at this time with respect to the *basis* and *source* of membership in the Convention as a whole. The Constitution of 1845 had identified the Southern Baptist Convention as a voluntary association of individuals either contributing funds themselves or representing religious bodies contributing funds.²⁰⁸ The *source* of membership included both individuals and groups; the *basis* of membership was financial.²⁰⁹ In 1931 the *source* of membership in the Convention was changed from individual or group representation to local Baptist church representation, the number of messengers from each church being limited to three, and the Convention was defined as a body independent within its own sphere of action, but having no authority over any local church, district association, or state convention.²¹⁰ In 1933 the limit on number of messengers was increased

²⁰⁷ For efficiency, see the following references: the B.Y.P.U. report in the *Annual*, 1919, p. 469, which states, "By the introduction of the Group Plan we no longer depend upon numbers but upon efficiency"; the announcement of a Southwide contest for efficiency, *Annual*, 1921, p. 524; the designation of a Professorship of Church Efficiency and Sunday School Pedagogy in the Southern Baptist Theological Seminary, *Annual*, 1921, p. 498; the identification of the Sunday school "as an agency for church efficiency and development," *Annual*, 1926, p. 332; the report of the Committee on Business Efficiency, *Annual*, 1926, p. 18; a statement of the need for courses in church efficiency in Baptist colleges, *Annual*, 1926, p. 390; the announcement of a Southwide Organized Bible Class Efficiency Campaign, *Annual*, 1927, p. 369; a report on business efficiency, *Annual*, 1927, p. 58; the report of the Efficiency Committee of the Southern Baptist Convention, *Annual*, 1928, p. 54; the following statement of one of the ideals of the editorial department of the Sunday School Board, *Annual*, 1932, p. 319, ". . . the ideal of an intelligent and efficient Baptist individual and church and denomination,—intelligent because knowing the Scriptures written by holy men of old, and efficient, because applying the divine message of the first century and before to the twentieth century and after"; and the following explanation of the Standard of First Magnitude for a B.S.U. which "affords a worthy goal for efficient service and is interpreted as a minimum and not the maximum work that should be done for efficiency," *Annual*, 1934, p. 333.

²⁰⁸ Constitution of the Southern Baptist Convention, Art. III, *Proceedings*, 1845, p. 3.

²⁰⁹ Professor William Wright Barnes, in a letter of March 25, 1948, draws a distinction between the *basis* and the *source* of membership in the Southern Baptist Convention.

²¹⁰ Report of Committee on Changes in the Constitution, By-laws, and Procedure of the Southern Baptist Convention, *Annual*, 1931, p. 44.

to ten.²¹¹ The trend in general Convention policy was thus away from the free association of individuals and societies and toward the elected representation of local churches.

The presence of a wholesome criticism during this period, although indirectly implied in certain pronouncements or explanations, was not active on any large scale, except with regard to the question of evolution. Yet the underlying presence of a growing disquiet was revealed in a report of the Committee appointed to deal with the problem of adequate financial support for Baptist state papers. In describing the various uses to which a denominational paper might be put, it was suggested that the state paper might serve admirably as a program coordinator for the pastor perplexed by the program of so many departments:

Our local church work has been extensively departmentalized of late. The simplicity of church organization of a generation ago has given way to the creation of many groups. Many pastors are complaining of the disintegrating tendency. Many pastors are co-ordinating these groups in marvelous, co-operative service but some of them are finding it an increasingly difficult executive task.²¹²

In addition, a small booklet entitled *The Southern Baptist Convention: A Study in the Development of Ecclesiology* by Professor William Wright Barnes of the Southwestern Baptist Theological Seminary, published in 1934, revealed critically the rapid trend toward centralization in the institutional life of the Southern Baptist Convention.

Though far from a vigorous movement, it nevertheless appeared that the dynamic vocal tensions native to this democratic Christian community had not yet been completely vanquished and that signs of independent thinking were still to be found at the local level.

3. THE HOLCOMB ADMINISTRATION, 1935-1945

Sunday School Organization. During the Frost administration a new religious institution, born of the spirit, entered into its first period of conscious youthful development. During the Van Ness

²¹¹ Report of the Committee on Basis of Representation, *Annual*, 1933, p. 41. See *infra*, p. 88.

²¹² Report of Committee on Baptist Papers of the Southern Baptist Convention, *Annual*, 1934, p. 98.

administration the latent potentialities of the earlier period became actively visible, and the program was intensified and extended with all the vigor of young adulthood. Now, during the Holcomb administration, this consciously developing institution entered upon the period of full maturity, revealing in its program both the culminating force of previously well-laid plans and the unmistakable signs of decline.

The Holcomb administration might be characterized as a period of streamlined promotion designed to take the institutional program to the last church. But in order to comprehend fully this period of educational history, it is necessary, as with the other periods, to view it in the context of Convention-wide developments.

In the Convention at large, the great final effort was made at this time to liquidate the debt which had followed upon the seventy-five million campaign, a goal which was reached in 1943, two years ahead of schedule.

Along with this financial effort went an evangelistic campaign, beginning around 1936.²¹³ This was endorsed by the Southern Baptist Convention in 1938 and named the Southwide Baptist Revival;²¹⁴ it was organized to enlist the support of the state, association, and district promotional units; and it selected as its Scripture texts II Chronicles 7:14—"If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land," and Matthew 4:19—"Come ye after me, and I will make you fishers of men."²¹⁵ In 1940 this Southern Baptist effort was combined with a similar effort among Northern Baptists, bilingual Baptists, and Negro Baptists and was called the Nationwide Baptist Evangelistic Crusade of 1940.²¹⁶ In 1941 the movement continued as the Southwide Soul-Winning Crusade through the Baptist District Associations.²¹⁷ In 1944 it became the Centennial Evangelistic Crusade

²¹³ Report of the Home Mission Board, *Annual*, 1941, p. 307.

²¹⁴ Resolution on Evangelistic Movement, *Annual*, 1938, p. 64; see also Report of the Home Mission Board, *Annual*, 1939, pp. 302–03.

²¹⁵ Report on the Southwide Baptist Revival of 1939, *Annual*, 1939, pp. 126–27.

²¹⁶ Report of the Home Mission Board, *Annual*, 1940, p. 292.

²¹⁷ Report of the Committee on Evangelism, *Annual*, 1941, p. 67.

with an objective of one million souls for Christ and with "machinery" organized to cover the whole Convention area—for the state: the executive secretary, a state director, and a state committee; for the association: the moderator, an association or city missionary, and an association committee; for the local church: the pastor, a church committee, and a band of personal soul-winners.²¹⁸ In fact, the centennial year witnessed three simultaneous Convention-wide campaigns: the Centennial Evangelistic Crusade, a stewardship campaign, and a simultaneous church schools of missions program.²¹⁹

The temper of this later period was clearly revealed in the following statement taken from the report of the Home Mission Board of 1944:

The task of our denomination in the homeland is the evangelization of the homeland and the mobilization of the evangelized for world conquest for Christ. Every resource we have in men and money, every institution and every church should be mobilized for and dedicated to the God-given task of preaching Christ and Him crucified to a lost world. The strategic point of approach to this task is the homeland. Christ must conquer in the homeland if we expect to win victories for Him in lands afar. We must make the religion of Jesus triumphant at home if we would make it triumphant abroad. We must show that the Gospel of Christ can solve the problems of the modern world by solving those problems here at home. We must make our own land a demonstration station revealing what the Gospel can do for a nation which accepts it.²²⁰

In addition, this was the period of the establishing of a Department of Education and Promotion (in 1934)²²¹ by the Foreign Mission Board, and of the employment of a publicity secretary (in 1935–1936)²²² by the Home Mission Board, with the rationale for promotion which appeared in 1939.²²³

²¹⁸ Report of the Committee on the Centennial Evangelistic Crusade, *Annual*, 1945, pp. 26–28; also the Report of the Sunday School Board, *Annual*, 1945, p. 311. Concerning the use of the word "machinery," the Committee on Evangelism recommended in 1944 that "Machinery should be organized, covering the entire Convention, that would sponsor the ideal of at least one revival in every church throughout the South in 1945." Report of Committee on Evangelism, *Annual*, 1944, p. 79.

²¹⁹ Report of the Foreign Mission Board, *Annual*, 1945, pp. 149–50; also *supra*, p. 41.

²²⁰ Report of the Home Mission Board, *Annual*, 1944, pp. 279–80.

²²¹ Report of the Foreign Mission Board, *Annual*, 1934, Appendix A, p. 163; *supra*, p. 39.

²²² Report of the Home Mission Board, *Annual*, 1936, p. 231; *supra*, p. 40.

²²³ Report of the Home Mission Board, *Annual*, 1939, pp. 308–09; *supra*, pp. 40 ff.

It was within this Convention-wide context, then, that the Sunday School Board embarked upon a program of intensive promotion and streamlined reorganization. Two promotional programs were launched in the years from 1936 to 1945, the second intensifying the objectives of the first.

The purpose of the first program, the Five-Year Promotional Plan for 1936 to 1940, was given in the report to the Convention as follows:

There are 24,537 churches in the Southern Baptist Convention, of which 15,000 are one-fourth time churches, and 5,000 one-half time. In order to render the largest possible service to every one of these churches, the Sunday School Board adopted in its meeting November 26th, the recommendation of the Executive Secretary and Business Manager to launch a Five-Year Promotional Program, using the District Association as the major unit for promoting every phase of Sunday school and Baptist Training Union work.²²⁴

The method recommended was the conducting of a separate series of two-day conferences to be held in each state for the training of both Sunday school and Baptist Training Union workers.²²⁵ The numerical objective was the enlistment of at least thirty thousand voluntary workers for service in the 906 district associations of the Southern Baptist Convention. The New Century Movement of 1900 was at last within striking distance of reaching the masses.²²⁶

The association was increasingly emphasized in the program as the "carrying-vehicle for the Sunday school promotion work of all the Sunday school departments of the Sunday School Board."²²⁷ The organization proposed for each association was as follows: superintendent, associate superintendent to promote training, associate superintendent to promote evangelism, secretary-treasurer, group superintendents (as many as needed), and associational department superintendents for the Cradle Roll, Beginners, Primary, Junior, Intermediate, Young People, Adult, Extension, and Vacation Bible school.²²⁸ Church efficiency continued to receive

²²⁴ Report of the Sunday School Board, *Annual*, 1936, p. 267.

²²⁵ *Ibid.*, p. 268.

²²⁶ *Loc. cit.* For the New Century Movement, see *supra*, pp. 57-58.

²²⁷ Report of the Sunday School Board, *Annual*, 1936, p. 284.

²²⁸ Report of the Sunday School Board, *Annual*, 1937, p. 301.

attention, much emphasis being placed "upon the promotion of efficiency in our work using the program of work as outlined in the department Standard of Excellence."²²⁹

In reporting the results of the Five-Year Promotional Program to the Convention it was stated that more than 8,500 capable persons had been enlisted in association offices²³⁰ and that between 1936 and 1939 there had been a 237 per cent increase in Sunday school enrollment.²³¹ Between 1934 and 1936 the average annual gain in Sunday school enrollment had been 34,624; between 1937 and 1939 it increased to 116,832.²³² In 1935 there were 1,044 Vacation Bible schools reported; in 1939 the number had increased to 4,349 (a 400 per cent increase),²³³ and in 1940 to 5,756.²³⁴ In 1940 there were 441 Sunday schools reported with an enrollment of over 900; thirty-five of these had over 2,000, nine over 3,000, and two over 4,000.²³⁵

The new Four-Year Promotional Program was launched for the years 1941 to 1944, to reach a climax with the celebration of the hundredth anniversary of the Southern Baptist Convention. The objective was "to hold in each of the four years separate one-day conferences for the promotion of Sunday school and Training Union work in every association in the Convention"²³⁶—in numerical terms, to visit each year nine hundred associations and to contact directly fifty thousand volunteer workers and indirectly twenty-five thousand churches.²³⁷ The district association became the center of attention, every department concentrating its program at this point. In fact, the district association had now become not "a group of churches *associating* together for mutual benefit"²³⁸ as in the beginning, but instead, a promotional unit. As the Sunday School Board reported in 1944,

²²⁹ Report of the Sunday School Board, *Annual*, 1939, p. 352.

²³⁰ Report of the Sunday School Board, *Annual*, 1941, p. 357.

²³¹ Report of the Sunday School Board, *Annual*, 1940, p. 306.

²³² *Ibid.*, p. 331.

²³³ *Ibid.*, pp. 306, 331; for the percentage increase, see p. 306.

²³⁴ Report of the Sunday School Board, *Annual*, 1941, p. 357.

²³⁵ "Sunday Schools with Enrolment of 900 or More, 1940," *The Quarterly Review*, I (July-August-September), 1941, 35-41.

²³⁶ Report of the Sunday School Board, *Annual*, 1941, p. 334.

²³⁷ Report of the Sunday School Board, *Annual*, 1940, pp. 333-34.

²³⁸ William Wright Barnes, *The Southern Baptist Convention: A Study in the Development of Ecclesiology*, p. 33.

The district association has been rediscovered. While it has been accepted and appreciated through the years, its possibilities as a promotional unit of Southern Baptist life had not been successfully exploited prior to 1936.²³⁹

The educational techniques of the preceding period were continued; in addition, the Inside Enlargement Campaign was promoted to discover the names of resident members not in the Sunday school,²⁴⁰ and a Southwide Sunday School Clinic and Rural Training Conference was held in Nashville for two weeks for the replacement of leaders inducted into the military service.²⁴¹

In 1946 the *basis* of membership in the Southern Baptist Convention was changed to include a numerical basis as well as a financial basis;²⁴² "that is to say, the number of messengers may be based on the numerical membership of the church appointing messengers";²⁴³ again the number was limited to ten.²⁴⁴ Thus the trend in Convention procedure as a whole continued to be away from the free association of individuals and societies and toward a more rigidly defined institutional framework with elected representatives.

In addition, however, the period of the Holcomb administration also witnessed the development of a more incisive criticism of the complex, highly-organized life of Southern Baptist churches. This, in turn, exercised a direct influence on the organizational and promotional program of the Sunday School Board.

Included in the report on Baptist papers in 1935 was another searching criticism of Convention policy. It was stated that "We have been so engaged with methods and organization that we have in some measure neglected the deeper and more fundamental verities of life. There is certainly a need, and we believe an increasing demand, for a re-examination of Baptist principles as

²³⁹ Report of the Sunday School Board, *Annual*, 1944, p. 332.

²⁴⁰ Report of the Sunday School Board, *Annual*, 1942, p. 337.

²⁴¹ Report of the Sunday School Board, *Annual*, 1942, p. 306. Another clinic was also held in 1945. See Report of the Sunday School Board, *Annual*, 1945, pp. 344-45.

²⁴² Revision of Constitution and By-Laws, Constitution, Art. III, Item 2, *Annual*, 1946, p. 68. See *supra*, p. 82.

²⁴³ W. W. Barnes, letter of March 25, 1948.

²⁴⁴ Revision of Constitution and By-Laws, Constitution, Art. III, Item 3, *Annual*, 1946, p. 68.

revealed in the word of God,"²⁴⁵ and, in summary, it was added that "Emphasis should be placed on personality rather than on programs; on men rather than on money; on dynamics rather than on mechanics."²⁴⁶ The same note was sounded the same year in the report of the Southern Baptist Education Commission where the fear of too much organization and of a "dangerous tendency towards centralization, and towards 'hierarchies' of control, within the Convention"²⁴⁷ was expressed.

In 1937 the following resolution regarding mechanics in organization was adopted by the Convention:

Whereas, The multiplication of organizations is tending to mechanize our denominational life; and

Whereas, There is much overlapping and lost energy as a result of this excessive organization; be it

Resolved, That the Southern Baptist Convention now in session appoint a committee whose duty it shall be to survey the situation with a view to coordinating and correlating the numerous units of our denominational work.²⁴⁸

A Committee on Co-ordination and Correlation was appointed. The following year it reported back to the Convention that overlapping and duplication had been found to exist in the membership of organizations, in the materials of study courses, in the leadership of the organizations, and in expressional activities. To meet the problem it was recommended that a local church council should be formed to work out an integrated church program, that all Boards and Auxiliaries of the Southern Baptist Convention responsible for the work of the Sunday school, the Baptist Training Union, the Woman's Missionary Union, and the Baptist Brotherhood should meet for conference once a year, and that the various agencies setting up the standards should take a sympathetic attitude toward those pastors and churches which felt that their local situation did not permit them to conduct all the activities necessary to meet the standard.²⁴⁹

²⁴⁵ Report on Baptist Papers, *Annual*, 1935, p. 56.

²⁴⁶ *Loc. cit.*

²⁴⁷ Report of Southern Baptist Education Commission, *Annual*, 1935, p. 97.

²⁴⁸ Resolution, *Annual*, 1937, p. 89.

²⁴⁹ Report of Committee on Co-ordination and Correlation, *Annual*, 1938, pp. 26-27.

In 1939 this Committee recommended that the credits for mission study courses be given either in the Baptist Training Union or in the Woman's Missionary Union according to the preference of the local group, that the daily Bible readings be rearranged so that the Sunday school readings would be designed for the family altar and the Training Union readings for individual devotion, and that all agencies follow the program of the denominational calendar,²⁵⁰ a calendar which had been set up in 1933 to aid the Cooperative Program.²⁵¹ It was also recommended again that the local church should solve its particular problems of duplication and overlapping by the use of a church council or cabinet.²⁵²

In 1940 this Committee on Co-ordination and Correlation pointed to the need for correlating local, district, and state-wide meetings of the various departments and for developing an *all church program*.²⁵³ Reference was also made in this report to the first survey made by the Committee, in which it was found "that there was widespread desire upon the part of pastors for some change which would simplify the machinery, dignify the church, multiply the membership, and magnify the Master."²⁵⁴

Finally, in 1942 this Committee made a brief résumé of the development of Southern Baptist institutional life from the time of its first two agencies, the Home Mission Board and the Foreign Mission Board. It noted that over the course of the years there had been added the Southern Baptist Theological Seminary, the Woman's Missionary Union, the Sunday School Board, the Southwestern Theological Seminary, the Baptist Bible Institute, the Hospital Commission, the Education Commission, the Relief and Annuity Board, the Social Service Commission, the Baptist Training Union, and the Baptist Brotherhood. The Committee then pointed to the overlapping, duplication, and confusion which

²⁵⁰ Report of the Committee on Correlation and Co-ordination, *Annual*, 1939, p. 121.

²⁵¹ Report of the Committee on Calendar of Denominational Activities, *Annual*, 1941, p. 112.

²⁵² Report of the Committee on Correlation and Co-ordination, *Annual*, 1939, p. 121.

²⁵³ Report of the Committee on Co-ordination and Correlation, *Annual*, 1940, p. 114.

²⁵⁴ *Loc. cit.*

had resulted from the multiplication of institutions and agencies and as a solution recommended that the Boards have a yearly planning conference, that the local churches establish a Pastor's Cabinet or Church Council and prepare a calendar of activities, and that the district association adopt a calendar of activities.²⁵⁵ Then, having made these organizational suggestions, the Committee on Co-ordination and Correlation requested that it be discharged.²⁵⁶

Responding organizationally to this Convention pressure, the Sunday School Board in 1940 reorganized its various departments into three main divisions: (1) Business Management, (2) Editorial Service, and (3) Education and Promotion.²⁵⁷ Like the Foreign Mission Board and the Home Mission Board, the Sunday School Board had now openly combined education and institutional promotion. The theory underlying this new development was expressed in the report of the Department of Sunday School Administration under the Division of Education and Promotion: ". . . there can be no proper division of Sunday school work into segments of administration as over against teaching. It is all a unit and must all be welded together . . ." ²⁵⁸

The word "promotion" occurred many times in the 1943 reports of the various departments of the Division of Education and Promotion. With regard to the over-all program it was stated that now more than ever "We should put the utmost energy of our souls into the promotion of Sunday school work." ²⁵⁹ In the report of the Intermediate Department it was stated:

This Department has a threefold task. It keeps up with the latest and best educational and promotional methods, evaluates them in the light of Sunday school principles and practice, and recommends those methods which

²⁵⁵ Report of the Committee on Co-ordination and Correlation, *Annual*, 1942, pp. 124-25.

²⁵⁶ *Ibid.*, p. 126. In 1946 this Committee was reappointed by the Convention, and in 1948 the following proposals were presented and adopted: (1) that programs be prepared to meet the needs of the small, medium, and large churches; (2) that a unified and balanced study course program be worked out; (3) that the various calendars of activities be correlated; and (4) that a flexible plan of stewardship-financing be adopted. See Resolution, *Annual*, 1946, p. 113; also Report of Committee on Church Organizations, *Annual*, 1948, p. 40.

²⁵⁷ Report of the Sunday School Board, *Annual*, 1940, p. 313; *supra*, p. 41.

²⁵⁸ *Ibid.*, p. 342.

²⁵⁹ Report of the Sunday School Board, *Annual*, 1943, p. 297.

seem best for work with Intermediates in the Sunday school. It produces the books for the Intermediate unit in the Training Course for Sunday School Workers, edits *The Intermediate Counselor* which is the promotional magazine on Intermediate Sunday school work, and prepares all free promotional material for workers in this department of the Sunday school. It plans and promotes Intermediate Sunday school work throughout the Southern Baptist Convention territory, in co-operation with the state Sunday school secretaries and their approved Intermediate workers.²⁶⁰

In 1944 the Sunday School Board compared its relationship to the members of local Baptist churches with the Baptist seminaries' relationship to their students:

Our Seminaries are primarily responsible for the training of pastors, missionaries, educational and music directors, and general church leaders. The Sunday School Board assumes major responsibility for mass religious education through our churches. We have a conviction that the Seminaries and the Sunday School Board are bound by a common task and should work in very close fellowship.²⁶¹

The opportunity to make free and voluntary decisions regarding program in the local Baptist church had now been largely supplanted by the promotion of an institutional program of mass religious education under the sponsorship of the Sunday School Board.

Finally, in 1945 the word "perennial" appeared in the report of the Sunday School Board: the Division of Education and Promotion recommended a perennial evangelistic program for the local church, including a good Sunday school, personal visitation, revival meetings, periods of study and special efforts, special days, Vacation Bible schools, branch Sunday schools, and street and highway preaching.²⁶² Having reached full maturity of development, like other religious institutions before it, the Sunday School Board was now faced with the temptation of attempting to endow itself with life everlasting. The wheels of a streamlined institutional program were in danger of settling into mechanical, perpetual motion, leaving little room for the expression of the un-

²⁶⁰ *Ibid.*, p. 305.

²⁶¹ Report of the Sunday School Board, *Annual*, 1944, p. 330.

²⁶² Report of the Sunday School Board, *Annual*, 1945, p. 336. The Baptist Student Union had, however, introduced this word as early as 1933, referring to the annual events of its program as "Features within the Perennial Program." Report of the Sunday School Board, *Annual*, 1933, p. 327.

expected and often organizationally upsetting work of the Holy Spirit moving anew in the hearts of persons assembling together in small local Baptist churches.

Sunday School Literature. The periodical literature followed the pattern which had been worked out in the previous period. It included (1) the Improved Uniform Lessons based on the outlines prepared by the Educational Commission of the International Council of Religious Education through its Committee on Uniform Lessons, with the addition of adaptations for the Junior, Primary, and Beginner age levels since the International Council outlines included lessons for Intermediates, Young People, and Adults only, and (2) the Graded Lessons including a fully graded series of lessons for each year of each age group through the Intermediate years.²⁶³ In addition, there were four illustrated weeklies, for Primaries, for Juniors, for Intermediates, and for Young People and Adults,²⁶⁴ as well as department periodicals for each age group in the Sunday school, for Sunday school administration, for student work, and for Baptist homes.²⁶⁵ Moreover, the Vacation Bible school series by this time included two books for the Beginners, three books for the Primaries, four books for the Juniors, and four books for the Intermediates, these books being graded by departments, not by years, and prepared for teachers only.²⁶⁶

In 1939 the plan for a revision of the graded lessons was announced,²⁶⁷ and two years later it was reported that "No effort is being spared to provide the best in mechanical workmanship, in artistic beauty, in Bible teaching through sound educational method, and in spiritual appeal to the hearts and minds of growing children."²⁶⁸

In the report of 1942 it was suggested that the various periodicals of the Sunday school, the Baptist Training Union, and the

²⁶³ Report of the Sunday School Board, *Annual*, 1937, pp. 307-08; also Report of the Sunday School Board, *Annual*, 1938, p. 320.

²⁶⁴ Report of the Sunday School Board, *Annual*, 1937, p. 308.

²⁶⁵ *Ibid.*, pp. 308-09.

²⁶⁶ *Ibid.*, p. 310.

²⁶⁷ Report of the Sunday School Board, *Annual*, 1939, pp. 330-31.

²⁶⁸ Report of the Sunday School Board, *Annual*, 1941, p. 348.

Vacation Bible school might be thought of as the Broadman Bible courses “for they are based on the Bible, set for the defense of the gospel, and devoted to the ‘faith of our fathers’—Broadus, Manly, and the others.”²⁶⁹ In short, these periodicals were designed to provide “a balanced biblical curriculum” for Baptist churches,

. . . for the Sunday school every Sunday morning; for the Training Union every Sunday evening; for the home and the family every day; for the Vacation Bible School in summer weekdays; and for the workers school on occasional weekdays.²⁷⁰

In 1936, at the beginning of the Holcomb administration, the tract ministry of the Sunday School Board was given special attention and revised according to six general divisions: Evangelism, Doctrine, Denomination, Eschatology, Stewardship, and General.²⁷¹

The revision of the teacher training study books which had been planned at the end of the Van Ness administration was also continued during the Holcomb administration. The various courses which had been developed by different departments during the Van Ness administration, such as the Normal course, the Sunday school administration course, the Vacation Bible school course, and the B.Y.P.U. course were now coordinated into two main courses, one for the Sunday school²⁷² and one for the B.Y.P.U.,²⁷³ or Baptist Training Union as it now came to be called.²⁷⁴ The study course for the Sunday school workers, which was not a graded study course like the B.T.U. course, was divided into seven groups of studies:²⁷⁵ (1) The Bible (including introductory, historical, biographical, exegetical, and, later, archaeological, and Sunday school lesson quarterly preview studies),²⁷⁶ (2) Administration, (3) Teaching, (4) Doctrines and Evangelism, (5) General studies, (6) Department books (including books for Adult

²⁶⁹ Report of the Sunday School Board, *Annual*, 1942, p. 306.

²⁷⁰ *Ibid.*, pp. 306–07. The phrase “a balanced biblical curriculum” appears quite frequently in the reports of the Sunday School Board. For example, see *Annual*, 1937, p. 310, and *Annual*, 1939, p. 329.

²⁷¹ Report of the Sunday School Board, *Annual*, 1936, p. 269.

²⁷² Report of the Sunday School Board, *Annual*, 1935, pp. 312–13, 316.

²⁷³ *Ibid.*, pp. 333–36.

²⁷⁴ *Ibid.*, p. 332.

²⁷⁵ *Ibid.*, pp. 313–14.

²⁷⁶ Report of the Sunday School Board, *Annual*, 1942, p. 328.

workers, Young People's workers, Extension workers, Intermediate workers, Junior workers, Primary workers, and workers with little children), and (7) Vacation Bible school. For each of four specified books studied, the awards given were a diploma, followed by a red seal, then a blue seal, and finally a gold seal;²⁷⁷ after finishing the full course, the student might take additional work for a post-graduate diploma.²⁷⁸

A new emphasis on music and on graded choirs for Juniors, Intermediates, Young People, and Adults was also one of Dr. Holcomb's major concerns, and this new interest led to the establishing of a Department of Church Music by the Sunday School Board in 1941.²⁷⁹ Church libraries also received an increasing amount of attention in the program of the Department of Sunday School Administration,²⁸⁰ and in 1943 the Church Library Service was made a separate unit under the Division of Education and Promotion. In 1944 the Visual Education Service was launched, and a quarterly bulletin entitled *Audio-Visual Aids* was published.²⁸¹ The services of the Department of Architecture and the Department of Survey, Statistics, and Information, inaugurated in 1917²⁸² and 1920²⁸³ respectively, also continued to expand and develop during this period.

Editorial policy, moreover, reflected the general emphasis of the period on promotion and correlation. The integration of the various study courses into two main courses was an important step in this direction. In 1936 it was stated that a need was felt for "a yet closer correlation in our editorial and promotional activities and a more unified curriculum of religious education especially adapted to our Southern Baptist people individually, to each and all of our churches, and to our Convention as a whole."²⁸⁴ In

²⁷⁷ Report of the Sunday School Board, *Annual*, 1936, p. 280.

²⁷⁸ *Ibid.*, p. 282.

²⁷⁹ Report of the Committee on Church Music and Worship, *Annual*, 1941, pp. 120-22; also *Annual*, 1942, p. 115; Report of the Sunday School Board, *Annual*, 1942, p. 325.

²⁸⁰ Report of the Sunday School Board, *Annual*, 1943, pp. 296-97; Report of the Sunday School Board, *Annual*, 1944, pp. 398-99.

²⁸¹ Report of the Sunday School Board, *Annual*, 1945, pp. 383-84.

²⁸² Report of the Sunday School Board, *Annual*, 1920, p. 474; also Report of the Sunday School Board, *Annual*, 1918, pp. 412-13.

²⁸³ Report of the Sunday School Board, *Annual*, 1921, p. 518.

²⁸⁴ Report of the Sunday School Board, *Annual*, 1936, p. 277.

1939 came a statement concerning the integral relation of publication and periodical promotion to the effect that “It is felt that ‘adequate’ literature must be promoted as well as prepared.”²⁸⁵ Finally, in 1940 the desire was expressed to have “closer correlation with other agencies of the Southern Baptist Convention doing educational work among our churches.”²⁸⁶

The Sunday School Board was responding to the expressed desire of the Convention for simplification of program, but since this well-meant attempt proceeded from an institutional impetus only, it merely had the effect of further accelerating and consolidating the movement toward institutional centralization, organizational complexity, and formalism.

The Baptist Training Union. The history of the B.Y.P.U. reveals a gradual transition from a young people’s program to a “graded all-church membership training program known as the Baptist Training Union,”²⁸⁷ and this transition was recognized at the beginning of the Holcomb administration in 1935 by the change of name from the B.Y.P.U. Department to the Baptist Training Union.²⁸⁸

In 1937 the periodical literature of the Baptist Training Union included four program quarterlies—for Adults, Seniors, Intermediates, and Juniors, two teacher’s quarterlies—for Intermediates and Juniors, one Children’s Story Hour Leader, and one general Baptist Training Union Magazine.²⁸⁹ The Baptist Training Union study program was graded to provide “a place in its ranks for every member of every Baptist church”²⁹⁰ and included courses for the Junior Baptist Young People’s Union, the Intermediate Baptist Young People’s Union, the Senior Baptist Young People’s Union, the Baptist Adult Union, and general Baptist Training Union administration.²⁹¹

The principles forming the foundation stones of Baptist Train-

²⁸⁵ Report of the Sunday School Board, *Annual*, 1939, p. 331; *supra*, p. 41.

²⁸⁶ Report of the Sunday School Board, *Annual*, 1940, p. 324.

²⁸⁷ Report of the Sunday School Board, *Annual*, 1945, p. 357.

²⁸⁸ Report of the Sunday School Board, *Annual*, 1935, p. 332.

²⁸⁹ Report of the Sunday School Board, *Annual*, 1937, p. 309.

²⁹⁰ *Ibid.*, p. 337.

²⁹¹ *Ibid.*, pp. 340–42.

ing Union work were included in the report to the Convention in 1941: (1) Each individual soul is of supreme worth in the sight of God; (2) The nature of the Christian life demands growth; (3) The church is a spiritual democracy; and (4) A spiritual democracy is effective in proportion to the number of its members who participate intelligently in all of its life.²⁹²

The purpose of the Baptist Training Union was training in church membership; the means by which this end was to be attained included the assimilation of new members into church life and fellowship through training, indoctrination in the faith and polity of a local Baptist church, training in stewardship and missions, enlistment in daily Bible reading and daily prayer, development of efficiency in church work, and training in personal witnessing for Christ.²⁹³

The list of Training Union projects for 1941 indicated the breadth of activity envisaged for a yearly program: Youth Week, Christian Home Week, the completion of the associational organization, a graded Training Union, an annual enlargement campaign, the enrollment of all new church members in the Training Union, the conducting of at least two study courses annually in March and September, and attendance at the summer Southwide Training Union Assembly at Ridgecrest.²⁹⁴

The general Convention and Sunday School Board emphasis on efficiency and promotion was again reflected in the program of the Baptist Training Union. During the Five-Year Promotional Program church efficiency was included among the main objectives of Training Union work:

We can and must develop each one in church efficiency. We need workers in our churches. The only way to have them is to train them.²⁹⁵

The Four-Year Promotional Program which followed directed its

²⁹² Report of the Sunday School Board, *Annual*, 1941, p. 381.

²⁹³ Report of the Sunday School Board, *Annual*, 1939, p. 365.

²⁹⁴ Report of the Sunday School Board, *Annual*, 1941, pp. 388-89.

²⁹⁵ Report of the Sunday School Board, *Annual*, 1939, p. 365; see also the Report of the Sunday School Board, *Annual*, 1940, p. 362, for the inclusion of church efficiency among the main objectives of the Baptist Training Union. For a departmental emphasis on efficiency, see the Report of the Intermediate Department of the B.T.U., Report of the Sunday School Board, *Annual*, 1945, p. 362: "Determination to do the work on a high plane of efficiency resulted in 273 Standard unions and 11 Standard departments."

attention toward the local church, utilizing the district association as the primary promotional unit. Concerning the district association as the main channel of promotion it was reported in 1943, the third year of the program, that

All the resources of literature, office promotion, and field promotion, including all the assemblies and conventions are used to promote the Four Year Program. The major means of promotion of all our work is the associational organization.²⁹⁶

Concerning the local church as the object of the promotional program, it was stated the following year:

All the resources of the Training Union Department are employed in the task of establishing and maintaining Training Union work in the churches of our Southern Baptist Convention. We seek by every means, in co-operation with the state Training Union departments, to persuade every church in our Convention to establish and maintain a Training Union. We seek also, by all the means at our command, to build up and strengthen the work in all the churches. It is our deep conviction that all our Baptist people should be in the training service on Sunday evening.

We co-operate with the states in their state assemblies and state conventions, and in the development of the associational Training Union organization. These are our major means for reaching out to the last church in the Southern Baptist Convention.²⁹⁷

Thus the Sunday school organization and the Training Union organization developed side by side during this period of institutional maturity, and each organization came to be regarded by the Sunday School Board as essential not only to its own program but also to the survival of Southern Baptists themselves. As stated by the Board in 1944, "Early in the life of the Board two vital ministries were accepted as its major task. These two ministries are *Bible teaching* and *training in church membership*. They are essential to the growth and even to the perpetuity of our denomination." ²⁹⁸

The Baptist Student Union. The history of the Baptist Student Union during the Holcomb administration reveals some interest-

²⁹⁶ Report of the Sunday School Board, *Annual*, 1943, p. 314.

²⁹⁷ Report of the Sunday School Board, *Annual*, 1944, pp. 373–74.

²⁹⁸ Report of the Sunday School Board, *Annual*, 1944, p. 326. Italicized words are in boldface in the report.

ing developments. Although emphasis continued to be placed on the local church as the avenue of approach to the campus, in contrast to other denominational approaches, by 1938 it was reported that student centers adjacent to the campus were now growing in number.²⁹⁹

In 1937 the Baptist World Youth Conference was held at Zurich, Switzerland, with 1,600 students present from twenty-nine countries.³⁰⁰ In 1939 the Ecumenical Youth Conference was held in Amsterdam, Holland, but the Baptist Student Union followed Convention policy and declared that "The B.S.U. does not maintain any membership in or connection with, that movement."³⁰¹ International contacts for Baptist students continued to grow through the Youth Committee of the Baptist World Alliance,³⁰² through the visits of American student secretaries to other countries,³⁰³ and through the appointment by the Foreign Mission Board of a B.S.U. secretary to South America.³⁰⁴

In 1939 it was reported that the University Christian Mission under the auspices of the Federal Council of Churches of Christ in America had visited the campuses, and that the B.S.U. had maintained cordial relations with the University Christian Mission but again had entered no official relationship.³⁰⁵ The program of the B.S.U. was affected, however, by this new development in student work, for in 1942 came the announcement that the B.S.U. had adopted a new approach to the campus, the Religious Focus Week, in which a visiting team of twelve or eighteen members visited the campus and took part in interviews, seminars, conferences, forums, addresses, and classroom discussions with the students.³⁰⁶

In 1940 it was also announced that eight small books entitled *My Covenant Series* had been written on each of the eight points of the Master's Minority Covenant, the basis of the Master's Mi-

²⁹⁹ Report of the Sunday School Board, *Annual*, 1938, pp. 370-71.

³⁰⁰ *Ibid.*, p. 370.

³⁰¹ Report of the Sunday School Board, *Annual*, 1939, p. 383.

³⁰² *Ibid.*, p. 383.

³⁰³ Report of the Sunday School Board, *Annual*, 1940, p. 375; also Report of the Sunday School Board, *Annual*, 1941, p. 397.

³⁰⁴ Report of the Sunday School Board, *Annual*, 1943, p. 329.

³⁰⁵ Report of the Sunday School Board, *Annual*, 1939, p. 382.

³⁰⁶ Report of the Sunday School Board, *Annual*, 1942, p. 360.

nority Movement.³⁰⁷ This was similar in many respects to the Hazen series used by the Student Y.M.C.A. and the Student Y.W.C.A.

State student conventions and Quadrennial All-Southern Baptist student conferences continued to be held, the fifth Quadrennial being announced in 1942.³⁰⁸ The local campus program continued to sponsor such activities as Join the Church Day, Student Night at Christmas, Student Evangelistic Week, Missionary Emphasis Week, Vocational Emphasis Week, and Volunteer Summer Service.³⁰⁹

The current Convention emphasis on efficiency was reflected in the B.S.U. program, as in the other departments of the Sunday School Board. In 1938 the Master's Minority Movement was described as a movement toward "maximum Christianity,"³¹⁰ and in 1939 it was stated that in holding up the standard of First Magnitude to a local B.S.U. group, emphasis was being placed "upon the ideology of real efficiency. Noble spirits are challenged by this goal and through faithful and sacrificial effort some attain it."³¹¹

Thus the B.S.U. continued to maintain its separate identity as a student movement during this period, although it reflected in its methods the influence of Convention organized efficiency and of interdenominational program procedure.

The Baptist World Alliance. During the Holcomb administration the Sunday School Board continued to cooperate with and give its financial support to the Baptist World Alliance, increasing its regular contribution in 1937 to three thousand dollars annually.³¹² This period also witnessed the development of a marked interest among Southern Baptist students in the activities of world Baptist youth. In 1934 Dr. T. G. Dunning of London, England, chairman of the Youth Committee of the Baptist World Alliance,

³⁰⁷ Report of the Sunday School Board, *Annual*, 1940, p. 375.

³⁰⁸ Report of the Sunday School Board, *Annual*, 1942, p. 361.

³⁰⁹ Report of the Sunday School Board, *Annual*, 1945, p. 374.

³¹⁰ Report of the Sunday School Board, *Annual*, 1938, p. 370.

³¹¹ Report of the Sunday School Board, *Annual*, 1939, p. 381.

³¹² Report of the Sunday School Board, *Annual*, 1937, p. 305. The one exception is the contribution in 1939 which was two thousand dollars. Report of the Sunday School Board, *Annual*, 1939, p. 320.

attended the third Quadrennial All-Southern Student Conference of the B.S.U.³¹³ and introduced Southern Baptist students to international religious cooperation with the youth of other lands.³¹⁴ Frank Leavell, secretary of the Department of Student Work of the Sunday School Board, then became secretary of the Youth Committee of the Baptist World Alliance and played a large part in the planning of the second World Baptist Youth Conference held in Zurich in 1937, which had an attendance of 1,600 Baptist young people from twenty-nine countries.³¹⁵ The following year Dr. Dunning was again present at the fourth Quadrennial All-Southern Baptist Student Conference.³¹⁶ In this way the Sunday School Board actively encouraged during these years the expression of a conscious fellowship among Baptist Christians throughout the world.

The General Pattern of Development. A review of this third period in the history of the Sunday School Board reveals the presence of many conflicting elements. On the one hand, there is the drive of the institution toward organizational fulfilment. On the other hand, there is the incipient protest arising from the local churches against the over-organization of their program. There is the attempt of the Sunday School Board to meet this pressure, but since the solution proceeds from an organizational stimulus, the effort merely serves to tighten the control which the local church unthinkingly allowed to develop, forgetting that "Eternal vigilance is the price of liberty" inside as well as outside the church.

The entire picture becomes even clearer in light of the various comments made in the Convention concerning the decline of evangelistic results.

In his statistical summary of Southern Baptist gains and losses in 1936, Dr. E. P. Alldredge, statistician for the Sunday School Board, urged the wholehearted adoption of Dr. Holcomb's first Five-Year Promotional Plan to reach the last church, saying,

³¹³ Report of the Sunday School Board, *Annual*, 1935, p. 344.

³¹⁴ Frank H. Leavell, *op. cit.*, p. 149.

³¹⁵ Report of the Sunday School Board, *Annual*, 1938, p. 370; also Frank H. Leavell, *op. cit.*, p. 151. See also *supra*, p. 99.

³¹⁶ Report of the Sunday School Board, *Annual*, 1939, p. 377.

. . . we will either awaken to this new call and join in this new movement, or we will climb on the same toboggan and take the same downward plunge in Sunday school work which all the other great denominations have taken. Which shall it be? ³¹⁷

In 1942 the Home Mission Board analyzed the situation in terms of the country churches, reporting that

Many of them are being lost to the Holy Rollers and other sects who are taking the country fields. Heretofore the country churches have furnished about 90% of our preachers. If these churches are lost we lose the seed-bed for the ministry. Southern Baptists have been known in the past as a country people. We must not depart from this tradition.³¹⁸

The Committee on Evangelism of the Convention in 1944, in reviewing the ratio of baptisms to church members from 1919 to 1942, concluded that, although the net membership had increased from 3,649,330 in 1925 to 5,367,129 in 1942, the percentage of increase annually had dropped from one baptism for every 16.2 members in 1925 to one baptism for every 25.6 members in 1942.³¹⁹ Then the Committee proceeded to say:

This becomes still more serious when we remember that great emphasis has been placed on Evangelism in our courses of study for practically all church workers, ordained and otherwise. Our great seminaries have magnified Evangelism in their courses during those years. Our Home Mission Board and many state mission boards have established departments of Evangelism and have multiplied Evangelistic conferences and campaigns.³²⁰

The comment of the Convention Committee on Church Music and Worship concerning current dissatisfaction with the worship in Baptist churches revealed both effect and contributing cause. In 1941 it was stated that it must be generally admitted that "conditions in respect to the demands of worship among us represent a low ebb."³²¹ In 1944 the Committee gave its analysis of this situation as follows:

We have always been and still are, of the opinion that many of our problems in regard to worship will be solved when we have better Church Music,

³¹⁷ E. P. Alldredge, "Summary of Southern Baptists, 1936," *Annual*, 1937, p. 389.

³¹⁸ Report of the Home Mission Board, *Annual*, 1942, p. 256.

³¹⁹ Report of the Committee on Evangelism, *Annual*, 1944, p. 79.

³²⁰ *Loc. cit.*

³²¹ Report of the Committee on Church Music and Worship, *Annual*, 1941, p. 120.

and certainly, we can't have better Church Music until we train our people along better Church Music lines.³²²

The analysis of causes contributing to the general spiritual decline had not as yet struck very deep.

Not only were evangelistic results revealed to be on the decline, but a similar defensive temper of mind was to be observed in a 1945 statement concerning the Baptist relationship to organic church union: in the report of the Home Mission Board it was stated that artificial church union "poses a herculean task for an agency like the Southern Baptist Home Mission Board, charged as it is with the responsibility of achieving concert of action in a Home Mission program."³²³ A herculean task indeed for those who would attempt to pit one highly institutionalized form of Christianity against another—in the hope thereby of achieving an evangelical result based on voluntary choice.

Thus it becomes clear that during the first half of the twentieth century Southern Baptist educational institutions not only have reached the period of their mature development but have already begun to give evidence of the unmistakable signs of decline. The question now arises: Will the educational agencies which have reached the maturity of vigorous, useful lives continue to be caught up in the growing momentum of their own promotional "machineries,"³²⁴ now established and "functioning gloriously,"³²⁵ and seek to perpetuate artificially what no longer sustains itself by its own life? Or, with as much will as they brought to the task of mobilization, will they turn to the task of demobilization and the return of power to the local church—with all that this implies for the development of new dynamic tensions between the present period of institutional triumph and a future period of institutional struggle?

³²² Report of the Committee on Church Music and Worship, *Annual*, 1944, p. 146.

³²³ Report of the Home Mission Board, *Annual*, 1945, p. 250.

³²⁴ Report of the Committee on Evangelism, *Annual*, 1945, p. 53.

³²⁵ *Ibid.*, p. 54.

CHAPTER FOUR

Institutions of Formal Education

IN 1946 the educational institutions of the Southern Baptist Convention included six theological schools, twenty-five senior colleges and universities (twenty co-educational and five women's colleges), twenty-one junior colleges (seventeen co-educational and four women's colleges), and seven academies.¹ The total enrollment was over 38,000, more than 24,000 of this number being Baptist students.²

I. SOUTHERN BAPTIST SEMINARIES

The Southern Baptist Theological Seminary. One of the major educational questions which Southern Baptist schools have faced in recent years has been the tension between the elective system and the system of required subjects. In 1932 the Education Commission of the Southern Baptist Convention reported to the Convention the results of a debate on the elective system: "Soon there was a division of the group into contending factions. Finally the debate was won by both groups unanimously but in this manner: One faction held that Dr. Elliott had done more good than any other man while the other faction held that he had done more harm than any other man."³ The main criticism leveled at the elective system was the relegation of subjects such as philosophy, Greek, and Latin to positions of comparative insignificance and the increase of courses in mere skill subjects.⁴ That the question was still calling for attention in 1947 was revealed by a report from

¹ "Southern Baptist Schools and Colleges—1946," *The Quarterly Review*, VII (April-May-June, 1947), 46-47.

² "Southern Baptist Educational Institutions," *The Quarterly Review*, VII (April-May-June, 1947), 16.

³ Report of the Education Commission, *Annual*, 1932, p. 74.

⁴ *Loc. cit.*

Ouachita College, a Baptist school in Arkansas, to the effect that the faculty with the aid of the curriculum committee had "worked out a 'balanced' curriculum between elective and required subjects and between liberal arts and vocational subjects."⁵

The early history of the Southern Baptist Theological Seminary throws an interesting light on this controversy as it has impinged on Baptist education. The Southern Baptist Theological Seminary, now located at Louisville, Kentucky, was opened in 1859 in Greenville, South Carolina.⁶ Its first four professors "had received the highest intellectual training that America offered."⁷ James P. Boyce had gone to the College of Charleston, had graduated from Brown University where he came under the influence of President Wayland, and had also taken the full theological course at Princeton Theological Seminary; after four years as a pastor in Columbia he became in 1856 the professor of theology in Furman University. John A. Broadus had been graduated M.A. from Thomas Jefferson's University of Virginia where he became, in addition to being a widely recognized preacher, assistant-instructor in Latin and Greek from 1851 to 1853 and chaplain in 1855. William Williams was a graduate of the University of Georgia and of the Law School of Harvard University; from 1851 to 1856 he was a pastor in Alabama and Georgia and in 1856 he became professor of theology in Mercer University. Basil Manly was a graduate of the State University of Alabama and had taken the full theological course both at Newton Theological Institution and at Princeton Theological Seminary; following a number of pastorates he became principal of the Richmond Female Institute in 1854.⁸

In 1857, when Broadus, Boyce, and Manly met to draw up the plan for the new Seminary, Boyce brought an outline of the "legal and practical arrangements" concerning trustees and professors, Manly brought "an abstract of doctrinal principles" for each professor to sign, and Broadus presented a "plan of instruction"

⁵ James R. Grant, "Ouachita College, Arkadelphia, Arkansas," *The Quarterly Review*, VII (April-May-June, 1947), 27.

⁶ John A. Broadus, *Memoir of James Petigru Boyce, D.D., LL.D.* (New York: A. C. Armstrong and Son, 1893), p. 166. The Seminary was formally established by the Education Convention of 1858. *Ibid.*, pp. 151-53.

⁷ William W. Barnes, "The Theological Curriculum of Tomorrow in the Light of the Past," *The Review and Expositor*, XLIV (April, 1947), 148.

⁸ John A. Broadus, *op. cit.*, pp. 168-69.

modeled after Thomas Jefferson's elective system at the University of Virginia.⁹

The main problem which the founders of the first Southern Baptist Seminary faced was that of devising a curriculum which would meet the needs of theological students both with and without previous college training. In a letter to Miss Cornelia Taliaferro, John A. Broadus made his own position in this regard clear:

I should be quite unwilling, if it were possible, to see it required of our ministers to have any particular amount of education, general or special. If the Baptists and Methodists had done this, as our Presbyterian and Episcopal brethren have done, what would have become of the great masses of the people in our country? I have considerable hope that our proposed institution may be rendered attractive to young brethren, and thus have students, the lack of which important element has seriously interfered with the success of many seminaries.¹⁰

In his inaugural address the previous year as theological professor in Furman University, James Boyce advocated three changes in theological institutions: (1) that a Baptist theological school receive not only college graduates but also men with only a common English education; (2) that special courses be offered for students with extraordinary attainments; and (3) that an Abstract of Principles be drawn up to be signed by each professor.¹¹ Concerning his first proposal Professor Boyce made this observation:

Trace our history back, either through the centuries that have long passed away, or in the workings of God during the last hundred years, and it will be seen that the mass of the vineyard laborers have been found from the ranks of fishermen and tax-gatherers, cobblers and tinkers, weavers and ploughmen, to whom God has not disdained to impart gifts, and whom he has qualified as his ambassadors by the presence of that Spirit by which, and not by might, wisdom, or power, is the work of the Lord accomplished. . . .

. . . And the day will yet come, perhaps has already come, when the churches will rise in their strength and demand that our Theological Institutions make educational provisions for *the mass* of their ministry.¹²

⁹ *Ibid.*, p. 150. See also A. T. Robertson, *Life and Letters of John Albert Broadus* (Philadelphia: American Baptist Publication Society, 1901), p. 144.

¹⁰ Letter of John A. Broadus to Miss Cornelia Taliaferro, White Sulphur Springs, July 28, 1857, quoted in A. T. Robertson, *op. cit.*, p. 145.

¹¹ John A. Broadus, *op. cit.*, p. 121.

¹² From James P. Boyce, "Three Changes in Theological Institutions," inaugural address at Furman University, quoted in John A. Broadus, *op. cit.*, pp. 127-28.

In conclusion he set forth his conviction that,

The young men should be so mingled together as to cause each class to recognize the value of the others, and thus truly to break down entirely any classification. . . . The less-educated ministers will feel that they have the confidence and affection of all their brethren; the better-educated will know the esteem with which they are regarded; and the bonds of mutual love will yearly grow stronger, until we shall see a ministry of different gifts, possessed of extensive attainments, thrown into entirely different positions in the field, yet laboring conjointly, mutually aiding and supporting one another in advancing the kingdom of Christ, in preaching his glorious gospel, in calling forth laborers into his field, and in fostering those influences which shall tend to the education of a sound and practical and able ministry.¹³

In addition to Boyce's position concerning theological education, John A. Broadus brought a new viewpoint with respect to university education. Before the time of Jefferson, American education had been very simple. "The older English educational standards were reproduced by the Puritan at Harvard College and the Cavalier at William and Mary. Both institutions followed the beaten track with similar curricula."¹⁴ It was Jefferson who introduced "the first current of modern ideas."¹⁵ Jefferson "felt that the stability of free institutions rested upon the education of the people,"¹⁶ and so, during the closing years of his life, after seeking the best educational models in Edinburgh, Geneva, Paris, Oxford, Cambridge, and Rome, he devoted himself to the field of public education, working out plans for three grades of schools: district schools in each county, academies, and a state university.¹⁷

John A. Broadus was thoroughly acquainted with the system of education in operation at the University of Virginia, and at the meeting in 1857 where the plan of procedure for the new Seminary was worked out, he won Boyce and Manly, who knew the systems at Brown, Newton, and Princeton, over to his position, urging that the difficulties they faced could best be solved by a thoroughly elective system patterned after the system which had

¹³ *Ibid.*, pp. 141-42.

¹⁴ A. T. Robertson, *op. cit.*, p. 56.

¹⁵ *Loc. cit.*, citing Herbert B. Adams, "Thomas Jefferson and the University of Virginia," U. S. Bureau of Education, Circular of Information, No. 2, p. 41.

¹⁶ *Ibid.*, p. 57.

¹⁷ *Loc. cit.*

been operating successfully for thirty years at the University of Virginia.¹⁸ In the words of A. T. Robertson:

The University of Virginia exerted such an overmastering power on John A. Broadus's whole nature through all the years that an adequate idea of this noble institution is necessary in order to understand his mental habits. Twelve years of Doctor Broadus's life were spent in close connection with the University, and the Southern Baptist Theological Seminary, to which the rest of his life was given, was patterned after it. But for the impress of the University system upon him, the elective method of study could never have been implanted in the Seminary.¹⁹

Thus it was that "as Mr. Jefferson had drawn a new American university, Mr. Broadus drew a new American seminary, which had in it adaptability and expansion, the possibility of becoming a theological university,"²⁰ a plan modeled upon that of the German institutions and the University of Virginia, "having independent departments, and allowing the student to choose among them according to his taste and preparation."²¹ This was the elective system bounded by Christian presuppositions.

The study of the Bible primarily in English rather than in Hebrew or Greek was governed by the attempt to provide an adequate curriculum for ministerial students of varying educational background. It was emphasized that the Scriptures should be studied in a language which was well known,²² and hence the study of the Bible in English was given first place. Except for special classes in Hebrew and Greek and in Latin theology, the whole course could be studied by students with only an English education.²³ Men were not pressed into studying the original languages unless some real talent was evidenced.²⁴

Concerning graduation, the first arrangement was to give separate diplomas in each of the separate schools of the Seminary, with

¹⁸ John A. Broadus, *op. cit.*, p. 156, and A. T. Robertson, *op. cit.*, p. 144.

¹⁹ A. T. Robertson, *op. cit.*, p. 56.

²⁰ *Ibid.*, p. 144.

²¹ Letter of John A. Broadus to Miss Cornelia Taliaferro, White Sulphur Springs, July 28, 1857, quoted in A. T. Robertson, *op. cit.*, p. 145.

²² From Professor Broadus's first speech for the Seminary, 1859, reported for the *Religious Herald* by Professor Broadus, quoted in A. T. Robertson, *op. cit.*, p. 163. See also John A. Broadus, *Memoir of James Petigru Boyce, D.D., LL.D.*, pp. 157-58.

²³ John A. Broadus, *op. cit.*, p. 159.

²⁴ *Loc. cit.*

a general diploma for those who had obtained separate diplomas in all the separate schools.²⁵

In method of teaching, Dr. Boyce followed the recitation procedure which President Wayland had used at Brown University, requiring that

. . . the students should analyze every paragraph of the lesson in the text-book, and be ready when called on, without questions from the teacher, to take up one paragraph after another, and state clearly, in their own words, its line of thought or argument.²⁶

Concerning the reaction of students to this rigorous procedure, Dr. J. William Jones, one of the first students who attended the Seminary, paid the following tribute to Dr. Boyce after his death:

As a teacher, Dr. Boyce greatly impressed me. I found very irksome at first his system of requiring the student to give a minute analysis of the lesson in Dick's Theology, which was then his leading text-book; but I soon got used to it, and many a time since I have had occasion to thank God and to thank my old professor for the thorough drill he gave us in the doctrines of God's Word.²⁷

Dr. Broadus, who had employed a similar method while teaching at the University of Virginia,²⁸ had this comment to make:

Numerous students have complained of this rigorous requirement in the early part of every session, but they have very generally rejoiced at a later period, in having acquired such thorough familiarity with Scripture doctrine, and having gained a faculty for like study of other books as they might see proper in coming life. The danger of this method is that it may degenerate into little more than memorizing of the text-book or lecture. The teacher has to resist this tendency. The better-trained students soon begin to show how the thing ought to be done, and the class in general derive from the process a highly valuable intellectual discipline, as well as a thorough and familiar acquaintance with doctrinal truth, with the leading Scripture proofs, and the principal arguments for and against each position,

²⁵ *Ibid.*, p. 162.

²⁶ *Ibid.*, p. 267.

²⁷ *Ibid.*, p. 266.

²⁸ Dr. George B. Taylor, a former student in Dr. Broadus's Greek class at the University of Virginia, gave the following description of his teacher's classroom method: "In the classroom he simply followed the traditions of the University, rigidly questioning and insisting on exactly correct answers, correcting mistakes, yet using the utmost politeness to every student, no matter how idle or dull." Quoted by A. T. Robertson, *op. cit.*, p. 111.

—an acquaintance which cannot fail to prove of very great advantage in all their life-long preaching and study.²⁹

As the second half of the twentieth century begins, the Seminary, which was moved to Louisville, Kentucky, in 1877,³⁰ continues to follow the policy of providing educational opportunity for those students who have had previous college work and for those who have not, although the trend would appear to be in the direction of academic prerequisites. Certificates are given for the completion of work by students who do not have the necessary college background for a degree; the degree of Bachelor in Theology requires two years of college in addition to Seminary work, the Bachelor of Divinity four years from a standard Arts college, the Master in Theology one year beyond the B.D. degree, and the Doctor in Theology two years beyond the B.D. degree with additional time for thesis writing.³¹ The undergraduate course of study for graduation is a combination of required courses and electives with a wide range of choice, except for Biblical subjects, as to the year in which the course shall be taken,³² a practice which follows closely the original intention of the founders and combines freedom of choice for the student with sympathetic interest and spiritual guidance from the teacher. In this respect the Seminary continues to reflect the innovations introduced at the University of Virginia. Furthermore, the recitation method of teaching as described by Dr. Broadus still continues to be used in some classes, a method which tends, however, to perpetuate the cultural paternalism of the nineteenth century.

Two dangers are to be observed in the present situation, each of which was pointed out in former years by Dr. Boyce and Dr. Broadus. The first pertains to the need for providing for the gifted student an opportunity commensurate with his ability in an educational curriculum designed to meet the needs of all. Professor Boyce listed this need as the second major concern of a theological institution in his inaugural address at Furman Uni-

²⁹ John A. Broadus, *op. cit.*, pp. 267–68.

³⁰ *Ibid.*, p. 251.

³¹ *The Southern Baptist Theological Seminary Annual Catalogue*, 1946, pp. 28–29, 61–65.

³² *Ibid.*, pp. 93–96.

versity in 1856.³³ In a seminary curriculum designed to meet the needs of both college-trained and untrained students there is a tendency to settle into an average level of work and to follow the pattern of adjustment to existing institutional practices, rather than to rise to a high level of prophetic criticism so clearly expressed that it is readily comprehensible to all.³⁴ The second danger, pointed out by Professor Broadus in his description of Professor Boyce's teaching method,³⁵ pertains to the possibility that a teacher may allow the recitation method to degenerate into a mere memorization of the text without introducing the student to an adequate framework in light of which the text may be evaluated, thus almost inevitably causing the student to react both against the method and against the subject-matter, the subject-matter being in this instance evangelical orthodoxy.

The Woman's Missionary Union Training School. In the school year of 1884-1885 a young woman made her appearance in the classrooms of the Southern Baptist Theological Seminary.³⁶ This unprecedented event marked the beginning of a new venture in Baptist education, for in the years which followed "Louisville began to see girls coming to town, securing boarding places as they might, and each day making their way to the Theologi-

³³ *Supra*, p. 106. The Sunday School Board in revising its study course faced the same problem of devising a curriculum to meet the needs of a varied constituency, *supra*, p. 74. In reporting the problem to the Convention, *Annual*, 1934, pp. 295-96, the statement was made that,

"In the days of Boyce and Broadus the Southern Baptist Theological Seminary faced this same situation in the training of ministers. Other institutions solved the problem by disregarding the underprivileged minister and offering courses only for college-trained men. Not so the builders of our great seminary. They devised courses which would at the same time meet the needs of the untrained workers and of the college men. We seek to walk in the steps of these wise and worthy fathers."

However, the Sunday School Board needed to realize that the dangers it faced were similar also.

³⁴ For example, graduate school students are required to follow the practice of handing in the number of hours of study completed each week, the number stipulated being forty; this method does not make allowance for differences in mental ability. See *The Southern Baptist Theological Seminary Annual Catalogue*, 1946, p. 63.

³⁵ *Supra*, p. 109.

³⁶ Isla May Mullins, *House Beautiful* (Nashville: The Sunday School Board of the Southern Baptist Convention, n.d.), p. 10.

cal Seminary where they quietly seated themselves in classes.”³⁷ Around 1904 the Seminary formally opened its doors to women, although it offered no credits for work taken.³⁸ Finally, in 1907 the Woman’s Missionary Union, auxiliary to the Southern Baptist Convention, after a period of consideration voted to adopt a resolution assuming responsibility for the Louisville Training School.³⁹ In 1941 the Training School was moved to its present location adjoining the Seminary campus, where it continues to provide a separate program of training for women in foreign mission service, in home mission service, and in all phases of the denominational program,⁴⁰ at the same time maintaining a cooperative relationship with the Southern Baptist Theological Seminary. Women students attend Seminary classes, and in 1948 it was announced by the Seminary Board of Trustees that the Th.D. degree of the Seminary would be offered to women students of the Training School meeting the necessary prerequisites.⁴¹

In one respect, however, it would appear that the Woman’s Missionary Union Training School is steadily departing from the distinctive Baptist tradition of providing educational opportunity for those without previous college training as well as for those with college background. In the report of the W.M.U. of 1927 it was stated that “As the years have strengthened the school it has been able to stress the fact that while it will receive high school graduates, it prefers those holding college degrees.”⁴² Finally, in 1945 the certificate course for students without previous college background was eliminated.⁴³

³⁷ *Ibid.*, p. 12.

³⁸ *Ibid.*, p. 17.

³⁹ *Ibid.*, p. 22. Miss Annie Armstrong, the highly-regarded first secretary of the W.M.U., opposed the movement to locate the Woman’s Missionary Union Training School in Louisville, fearing that this would result in the establishment of a matrimonial bureau between the Seminary and the Training School, and when it became apparent that approval would be given by the W.M.U. she resigned from the position to which she had given her life. Isla May Mullins, *op. cit.*, pp. 21–22.

⁴⁰ *Woman’s Missionary Union Training School for Christian Workers Annual Catalogue*, 1947, p. 7.

⁴¹ “Baptists to Offer Degrees to Women,” *The Courier-Journal* (Louisville, Kentucky), May 28, 1948, p. 8.

⁴² Report of Woman’s Missionary Union to Southern Baptist Convention, *Annual*, 1927, p. 79.

⁴³ For the certificate course of 1944, see *Woman’s Missionary Union Training School for Christian Workers Annual Catalogue*, 1944, p. 11. In the *Annual Catalogue* of 1945, this course is not listed.

The Southwestern Baptist Theological Seminary. The Southwestern Baptist Theological Seminary had its origin in Baylor University, Texas, where Dr. B. H. Carroll became head of the new theological department in 1901. In 1905 the trustees voted to establish a Theological Seminary, and in 1907 the Baptist General Convention of Texas authorized the separation of the Seminary from Baylor University. This was followed in 1910 by the removal of the Seminary to Fort Worth and by the organization of a Woman's Missionary Training School. Then, in 1915 two additional schools were set up: the School of Religious Education and the School of Sacred Music.⁴⁴ In the report of the Seminary to the Convention in 1944 it was stated that, through its three schools, the School of Theology, the School of Religious Education, and the School of Sacred Music, the Southwestern Baptist Theological Seminary provided "a church-centered curricula given to the training of workers for every phase of the program of our Lord and Saviour."⁴⁵

Worthy of special mention was the influence of the late Dr. Lee R. Scarborough, president of the Southwestern Baptist Theological Seminary for twenty-eight years,⁴⁶ who contributed greatly to the evangelistic emphasis not only of the Seminary but of the Convention as a whole, including both the spreading of the gospel message and the development of a broadly-conceived organized Convention promotional effort (for example, the Southern Baptist Revival of 1939). He was the "founder of the first department of evangelism in any seminary,"⁴⁷ establishing "what Dr. B. H. Carroll called the 'Chair of Fire' in the Southwestern Seminary"⁴⁸ and teaching the class in evangelism himself from 1908 to 1942.⁴⁹ With respect to the wider sphere of his evangelistic influence it has been said that "He was so completely and constantly linked

⁴⁴ J. M. Price, "Southwestern Baptist Theological Seminary Will Add New Buildings and Courses of Study," *Southern Baptist College News and Views*, X (December, 1945), 2.

⁴⁵ Report of the Southwestern Baptist Theological Seminary, *Annual*, 1944, p. 107.

⁴⁶ J. W. Bruner, "Dr. L. R. Scarborough Leaves Enduring Monument in Baptist Educational Institutions to which He Devoted His Superior Abilities throughout a Long and Ever Vigorous Life," *Southern Baptist College News and Views*, IX (April, 1945), 3.

⁴⁷ *Ibid.*, p. 4.

⁴⁸ *Loc. cit.*

⁴⁹ *Loc. cit.*

with every movement for evangelism that his name became synonymous with that of evangelism, and when the subject of evangelism was mentioned our thoughts would go at once to the name of 'Lee Scarborough.' ”⁵⁰

The Baptist Bible Institute. The Baptist Bible Institute, renamed the New Orleans Baptist Theological Seminary in 1946,⁵¹ was organized in 1917 by the Southern Baptist Convention for the specific purpose of providing “a missionary force for southern Louisiana”⁵² which up to that time had been “the despair of Baptist mission efforts.”⁵³ In its first annual report to the Convention in 1918 the new theological school revealed that its point of departure was similar to that of the Southern Baptist Theological Seminary in that it sought to provide religious training for students with varying educational backgrounds. This was made clear in its statement of purpose: “This institution shall center around the study of the Bible as the Word of God, and its purpose shall be to provide religious instruction suited to the needs of a constituency varied in its educational equipment . . .”⁵⁴

Its method of instruction, however, consciously reflected the new educational developments of the twentieth century. This theory was stated in the report of 1927:

The correlation of learning and doing, or learning by doing and doing while learning, has received a wide application in recent years, not only in schools of religious training but in institutions of higher education. It is the method of the clinic, the correlation of thought and act, of carrying out and testing principles in concrete social relations. It is the method of the Master, and it is the method of the Baptist Bible Institute.⁵⁵

In 1942 the Baptist Bible Institute included in its annual report a brief statement of the educational principles which the three Seminaries, the Southern Baptist Theological Seminary, the South-

⁵⁰ *Ibid.*, p. 14.

⁵¹ Report of the Baptist Bible Institute, *Annual*, 1946, p. 100.

⁵² *Ibid.*, p. 98.

⁵³ *Ibid.*, p. 97.

⁵⁴ The First Annual Report of the Baptist Bible Institute, New Orleans, Louisiana, to Southern Baptist Convention, *Annual*, 1918, p. 39.

⁵⁵ Report of the Trustees of the Baptist Bible Institute to the Southern Baptist Convention, Louisville, Kentucky, *Annual*, 1927, p. 97.

western Baptist Theological Seminary, and the Baptist Bible Institute, had clarified in their annual conferences:

All three of our seminaries are Scriptural and Baptistic and democratic and wise in admitting for study and training all who are called to Christian service and who come properly commended. Degrees are not given to those without college courses, but diplomas and due recognition are awarded for all faithful work done by students, whether they come from the office or the college, the factory or the field. While open to all, our schools are worthy of any and equal to the best. They are orthodox and scholarly and practical and spiritual.⁵⁶

The American Baptist Theological Seminary. The American Baptist Theological Seminary, founded in Nashville, Tennessee, in 1924, is a Seminary for Negro Baptist ministerial students and is supported jointly by the National Baptist Convention and the Southern Baptist Convention.⁵⁷ After many vicissitudes over a twenty-year period, which call to memory the early history of the Southern Baptist Theological Seminary, the American Baptist Theological Seminary is now included in the budget of the Co-operative Program of the Southern Baptist Convention.⁵⁸ In 1947 a student body of 111 and a faculty of ten were reported.⁵⁹

The Golden Gate Baptist Theological Seminary. To Dr. Lee R. Scarborough has been attributed the original suggestion which led eventually to the establishment of a western seminary:

The Golden Gate Baptist Theological Seminary may be thought of as the fruition of the vision of Dr. L. R. Scarborough. In 1924, in a chapel talk in Southwestern Seminary he raised the question "Who will open the Western Seminary?"⁶⁰

⁵⁶ Report of the Baptist Bible Institute, *Annual*, 1942, p. 28.

⁵⁷ Ralph W. Riley, "American Baptist Theological Seminary, Nashville, Tennessee," *The Quarterly Review*, VII (April-May-June, 1947), 18. For a discussion of the purpose of the Seminary, see the article by President Riley entitled, "The Meaning of an Educated Ministry," *The Quarterly Review*, VII (April-May-June, 1947), 51-56.

⁵⁸ The percentage distribution of funds recommended in the Co-operative Program for the American Baptist Theological Seminary has been steadily increased over the years, with the exception of 1930 when the amount dropped to $\frac{2}{5}$ per cent (*Annual*, 1930, p. 90); it has grown from $\frac{1}{2}$ per cent preceding 1930 (*Annual*, 1929, p. 79), to 1 per cent for 1931 (*Annual*, 1931, p. 37), to $1\frac{1}{2}$ per cent for 1944 (*Annual*, 1943, p. 34), to 2 per cent for 1945 (*Annual*, 1944, p. 36).

⁵⁹ Ralph W. Riley, "American Baptist Theological Seminary, Nashville, Tennessee," *The Quarterly Review*, VII (April-May-June, 1947), 18.

⁶⁰ B. O. Herring, "Progress of Golden Gate Baptist Theological Seminary Is Described by the President," *The Southern Baptist Educator*, XII (January, 1948), 8.

This new Seminary in California was founded at the Golden Gate Baptist Church of Oakland in 1944 and was adopted by the Southern Baptist General Convention of California the following year. In its program the Seminary states that it is emphasizing missionary activity among its students with a view toward the organization of many new churches and mission points.⁶¹

The Relation of the Seminaries to the Convention. The Seminaries of the Convention were also affected by the general trend toward centralization in the Convention and by the emphasis on standards in higher education which developed in the Education Commission of the Convention. The immediate stimulus was the tacit unwillingness of the trustees of George Washington University to surrender control of the University to the Southern Baptist Convention.⁶² In 1921 the Committee on Educational Conditions within the Southern Baptist Convention stated that “Southern Baptists may find in every state scores of illustrations of the danger which comes from Baptist schools, colleges and seminaries not being owned, controlled and supported by Baptists.”⁶³ It therefore recommended that Southern Baptist institutions should be owned, controlled, and directed by the Southern Baptist Convention.⁶⁴ In 1922 the Standing Committee on Theological Seminaries and Universities recommended that any theological institution which received Baptist funds should be under the direct legal control of the Southern Baptist Convention.⁶⁵

In 1923 the Southwestern Baptist Theological Seminary took the first steps to transfer the ownership and control of the Seminary to the Southern Baptist Convention, with certain reservations regarding the appointment of trustees.⁶⁶ The same year the Baptist Bible Institute, established by the Southern Baptist Conven-

⁶¹ B. O. Herring, “Golden Gate Baptist Theological Seminary, Oakland, California,” *The Quarterly Review*, VII (April-May-June, 1947), 50.

⁶² Report of the Committee on Educational Conditions within the Southern Baptist Convention, *Annual*, 1921, p. 93.

⁶³ *Ibid.*, p. 95.

⁶⁴ *Loc. cit.*

⁶⁵ Report of the Standing Committee on Theological Seminaries and Universities, *Annual*, 1922, p. 56.

⁶⁶ Statement of Facts and Proposal to the Southern Baptist Convention concerning the Ownership and Control of the Southwestern Baptist Theological Seminary, Fort Worth, Texas, *Annual*, 1923, p. 40.

tion in 1917, offered to accept any modification of relationship which would be in accord with the new policy.⁶⁷ In 1924 the Southern Baptist Theological Seminary affirmed in its report that throughout its whole life it had been "owned and controlled by the Southern Baptist Convention."⁶⁸ Thus, a legalized institutional control was consciously adopted as the policy whereby Southern Baptists sought to insure the future of their theological institutions; at the same time, however, insufficient attention was given to the inadequacy of legal controls as a means of safeguarding spiritual principles.

II. SOUTHERN BAPTIST SCHOOLS OF SECONDARY AND HIGHER EDUCATION

The Education Board. The history of the Education Commissions and the Education Board of the Southern Baptist Convention since 1913 throws considerable light on the Baptist theory of public education and of secondary and higher education under Baptist auspices. In 1913 a Committee was appointed by the Convention to consider the advisability of establishing a Board of Education.⁶⁹ In 1915 an Education Commission was appointed by the Convention⁷⁰ which led in 1919 to the establishment of the Education Board of the Southern Baptist Convention;⁷¹ after many difficulties this Board was discontinued in 1928 and an Education Commission again set up in its place.⁷² The task assigned to the Education Board was "the promotion of education throughout the South, and especially education under Baptist organized control and for distinctly Christian ends."⁷³ In its first annual report to the Convention the Education Board gave its own con-

⁶⁷ Report of the Board of Directors of the Baptist Bible Institute, *Annual*, 1923, p. 42.

⁶⁸ A Petition from the Trustees of the Southern Baptist Theological Seminary, *Annual*, 1924, p. 47.

⁶⁹ Resolution, *Annual*, 1913, p. 67.

⁷⁰ Report of Committee on Establishment of Education Board, *Annual*, 1915, pp. 76-77.

⁷¹ Report of the Committee on the Report of Education Commission, *Annual*, 1919, p. 83.

⁷² Resolution, *Annual*, 1928, p. 53.

⁷³ Report of Education Commission to the Southern Baptist Convention, *Annual*, 1919, p. 43.

ception of its task: to be a clearing house for Baptists on educational matters, to participate in the formulation and adoption of standards for schools of various grades, but not to attempt to exercise any authority over churches or schools and to offer advice only when asked.⁷⁴ The maintenance of a dynamic tension between general interests and local interests was consciously sought.

Denominational High Schools and Academies. A comparison of the reports of Southern Baptist schools and colleges for 1927 and for 1946 reveals the trend of events in secondary education under Southern Baptist auspices. In 1927 forty-five academies were listed,⁷⁵ while in 1946 the number had fallen to seven, two of these being military academies.⁷⁶ The future of denominational academies and high schools was discussed by the Education Board in 1927, and the Convention Committee which reviewed the Board's report stated that it was in agreement with the Board's position that the continuance of denominational high schools should be discouraged:⁷⁷

In view of the present facilities of secular education we think there are only the fewest instances where the denomination is longer justifiable in spending money for the maintenance of high schools. Furthermore, we believe that fewer and better colleges and secondary schools should be the slogan of Southern Baptists. We have reached the time when a multiplication of institutions will be a menace to all.⁷⁸

This position was re-expressed in 1947 by Dr. Duke K. McCall, executive secretary of the Executive Board of the Southern Baptist Convention, when he wrote:

The hope of America is for Christians not only to rally to the support of the public school system but to invest themselves also in its improvement. A Baptist parochial school is a temporary expedient in any community.⁷⁹

⁷⁴ For a detailed statement of the purpose of the Education Board, see the First Annual Report of the Education Board of the Southern Baptist Convention, *Annual*, 1920, pp. 514-18.

⁷⁵ Survey of Southern Baptist Schools, 1926-1927, *Annual*, 1927, pp. 487-88.

⁷⁶ "Southern Baptist Schools and Colleges—1946," *The Quarterly Review*, VII (April-May-June, 1947), 47.

⁷⁷ Report of Committee on Education Board's Report, *Annual*, 1927, p. 92. Referring to Report of the Education Board, *Annual*, 1927, pp. 415-16.

⁷⁸ *Loc. cit.*

⁷⁹ Duke K. McCall, "Baptists Versus the Public Schools," *Southern Baptist College News and Views*, XI (March, 1947), 4. There is some indication, however, that the

The Baptist College. In 1927 there were thirty-one senior colleges and thirty-one junior colleges listed in the report to the Convention;⁸⁰ by 1944 this number had fallen to twenty-six senior colleges and twenty-two junior colleges.⁸¹ This decrease in the number of Baptist schools, combined with the extension of state education at the college level and the fact that surveys revealed more Baptist students to be attending state schools than Baptist schools,⁸² caused increasing attention to be given to an analysis of the distinctive role and function of the Baptist college. The conclusion arrived at was that, for the future, the denominational emphasis in higher education should be placed "upon quality rather than quantity,"⁸³ that the Baptist colleges

. . . must be genuinely and actively Christian in spirit, control, faculty, curriculum and objectives; otherwise there is no reason for their existence and no permanent place for their work. Especially do we believe that each of our schools should have a department of Christian Education, including good courses in Christian ethics and in the English Bible, and that this department should rank with the strongest departments in the school, and that the required courses for a college degree from a Christian college should include work in this department.⁸⁴

This position was reiterated by the Southern Baptist Education Commission in 1937 in its statement to the effect that Baptist schools should be genuinely Christian in every aspect of their life—administration, campus relations, class teaching, athletic activities, and student solicitation.⁸⁵

Standards, Efficiency, and Promotion. The Education Board's emphasis on standards, efficiency, and promotion as these pertained to Baptist schools in the 1920's reflected the general Convention emphasis of this period. In 1922 the Board reported that

denominational high school may receive more support in the next few years. For example, a Louisville Baptist High School was launched in 1947. See *The Tie* (publication of the Southern Baptist Theological Seminary, Louisville, Kentucky), XV (January, 1947), 3; also advertisement in *The Western Recorder*, CXXI (December 18, 1947), 24.

⁸⁰ Survey of Southern Baptist Schools, session 1926-27, *Annual*, 1927, pp. 486-88.

⁸¹ Statistical Report for Schools and Colleges for 1943-44, *Annual*, 1944, pp. 89-90.

⁸² Report of Southern Baptist Education Commission, *Annual*, 1933, p. 69.

⁸³ Report of the Education Board, *Annual*, 1927, p. 416.

⁸⁴ *Ibid.*, p. 417.

⁸⁵ Report of Southern Baptist Education Commission, *Annual*, 1937, p. 58.

the Southern Baptist Education Association was looking toward the adoption of identical standards for all evangelical educational institutions in the South,⁸⁶ although individual Baptist institutions might also belong to other standardizing agencies if they wished.⁸⁷ The Committee on Standardization appointed by the Southern Baptist Education Association made a report concerning both religious standards and educational standards which was also given to the Convention.⁸⁸ Concerning religious standards the statement was made that a Baptist school

. . . is a group of gifted, educated and regenerated communicating personalities, organized, communicating with God through Jesus Christ and communicating for Jesus Christ to the expanding minds of the youth whom they teach. The religious standards of every Baptist school, therefore, must be as high as the standards of a Baptist church.⁸⁹

This description omitted, however, any conscious expression of the fact that "gifted, educated and regenerated communicating personalities" were nevertheless still sinners subject to the temptations surrounding them, and it is probable that it was this inadequate conception of man's nature, whether "educated" or not, which contributed to the growing distrust of the Convention concerning the activities of its board of higher education and led eventually to its discontinuance. With regard to educational standards, the academies and preparatory schools were divided into three classes, class "A," class "B," and class "C," according to equipment, courses offered, educational background of teachers, teaching load, and religious instruction.⁹⁰ Standards for junior and senior colleges were based on requirements for faculty training, college entrance, graduation, operating income, material equipment, library, and degrees.⁹¹

In 1923 the Standardization and Promotion Commission of the Education Board reported to the Convention that its main con-

⁸⁶ *Ibid.*, p. 487.

⁸⁷ *Ibid.*, p. 488.

⁸⁸ *Ibid.*, pp. 489-92.

⁸⁹ *Ibid.*, p. 489.

⁹⁰ *Ibid.*, p. 492.

⁹¹ For senior college requirements, see Report of the Education Board, *Annual*, 1927, pp. 405-08. For junior college requirements, see Report of the Education Board, *Annual*, 1928, pp. 387-89.

cerns were co-operation, standardization, the supply of teachers, support and promotion, protection and publicity.⁹² By 1925 the Board had organized itself into the following departments: (1) Surveys, (2) Publicity, (3) Institutions, (4) Student Life, (5) Teacher Bureau, (6) Law and Legislation, (7) Standardization and Promotion, including academic standards, Christian standards, financial standards, and physical equipment standards.⁹³ That this increasing emphasis on standardization brought certain results was evident in the report of 1925 which stated that in 1919 only three senior colleges had membership in the highest standardizing agencies⁹⁴ while by 1926 the number had increased to seventeen.⁹⁵ Religious standards and secular standards continued to be stressed in the years that followed, the statement being made in 1926 and 1927 that the secular standard concerning finances and academic requirements followed closely the standard set by the Southern Association of Colleges and Secondary Schools, whereas the religious standard followed the standard set by the Commission on Standardization and Promotion of the Southern Baptist Education Board.⁹⁶

The over-all Convention emphasis on church efficiency was also reflected in the Education Board's program for Baptist schools, as evidenced by its recommendation that more attention should be given in Baptist colleges to courses in Christian education, church efficiency, religious leadership, ethics, and logic, and by its commendation of Mercer University for opening a Department of Church Efficiency.⁹⁷

III. THE SOUTHERN BAPTIST VIEW OF PUBLIC EDUCATION

Free Universal Education. Baptists, along with other Protestant and Evangelical groups, have traditionally supported the principle of free, universal education under public auspices. Dr. J. B. Gam-

⁹² Report of the Education Board, *Annual*, 1923, pp. 307-08.

⁹³ Report of the Education Board, *Annual*, 1925, pp. 435-42.

⁹⁴ *Ibid.*, p. 425.

⁹⁵ Report of the Education Board, *Annual*, 1926, p. 389.

⁹⁶ Report of the Education Board, *Annual*, 1926, p. 389, and Report of the Education Board, *Annual*, 1927, p. 404.

⁹⁷ Report of the Education Board, *Annual*, 1926, p. 390.

brell, corresponding secretary of the Texas Baptist Convention, at the turn of the twentieth century expressed his conviction in this regard as follows:

It [the free exercise of religion] is the inspiration of universal education and all that is highest in modern civilization. Christianity is the mother of education. All the older universities and colleges were founded by religious communities for religious purposes, but there was much of the class feeling in them, and noble efforts were limited by the narrow views of churchmen. But with the establishment of free religion [by the American Constitution] and its cognate doctrine, the essential dignity of man, even in its lowest estate, free education logically followed, and will, the world over.⁹⁸

Again, Dr. Gaines S. Dobbins, professor of church administration and religious education at the Southern Baptist Theological Seminary, in his discussion of the rise of church school education and public education implied a similar support of public education by Baptists in this statement:

The ideal of education for every individual through the state school and the church school as separate institutions was heartily accepted by most of the Protestant or evangelical bodies. . . . The Protestant groups, as we have seen, established schools for higher learning designed to train leaders, but for the most part gave up the ambition to furnish elementary and secondary education. In lieu of parochial schools they adopted the plan of the Sunday school, which made every church a school of religion.⁹⁹

In a radio address over the Baptist Hour, Dr. Duke K. McCall, cognizant of the contemporary “deification of material things,”¹⁰⁰ urged a solution based not on a separate system of Baptist schools but, rather, on a new concern to be evidenced by Baptist citizens for the welfare of the public school system itself:

The time has come for your church and mine to go to its knees in prayer for the public schools of our land; to provide for them a background of spiritual warmth in our community; to bring the teachers into the circle of Christian friendship, not only in our churches but in our homes also,

⁹⁸ J. B. Gambrell, “Baptists and the Twentieth Century,” *A Century of Baptist Achievement*, ed. by A. H. Newman (Philadelphia: The American Baptist Publication Society, 1901), pp. 448–49.

⁹⁹ Gaines S. Dobbins, *Can a Religious Democracy Survive?* (New York: Fleming H. Revell Company, 1941), p. 75.

¹⁰⁰ Duke K. McCall, *Your Church and the Public School*, reprint of a radio address given on the Baptist Hour, March 14, 1948 (The Radio Commission, Southern Baptist Convention, 427½ Moreland Ave., N. E., Atlanta, Georgia), p. 11.

where grace is said at the dinner table, even in their company. To evidence our Christian concern for the school by co-operating personally with the programs in the school and with every worthy cause in behalf of the school. To exalt the teaching profession in such a way as to lead the finest of our young people to choose it for their profession as a means of following the Great Teacher. To support adequately our Christian colleges that they may lead the world in developing an acceptable philosophy of education. To find a way for the public school to cast a rainbow of spiritual assurance over all that it teaches without impairing the freedom of anyone to follow God according to the dictation of his own conscience.¹⁰¹

This active interest on the part of Southern Baptists in the field of public education was also reflected from time to time in the surveys, reports, and recommendations of the Education Board of the Southern Baptist Convention.

Southern Illiteracy. The Education Board conducted a survey of rural education in the South to discover the degree of illiteracy and the relation of Southern Baptists to it. The following report was made to the Convention in 1922:

In the territory of the Southern Baptist Convention there are, according to the census of 1920, 4,850,474 men, women and children over ten years of age who can neither read nor write. Of these 1,842,162 are colored, 1,763,740 foreign born and 1,242,572 native Southern whites.¹⁰²

The Board then went on to say that "Baptists by virtue of their ascendancy in the South, numerically and otherwise, cannot escape responsibility for conditions in the South."¹⁰³ In 1928 the same problem was still claiming the attention of the Board at which time it was observed that "Southern Baptists have a plurality of membership in more illiterate counties than all other religious bodies combined,"¹⁰⁴ and that the inadequacy of the public school system "in hundreds of the backward counties of the South grows out of the form of government in the Southern states which make the county, and not the state, the unit. . . ." ¹⁰⁵ Since all children should enjoy equal educational opportunities in the public schools, the Convention was asked to endorse "the establish-

¹⁰¹ *Ibid.*, pp. 11-12.

¹⁰² Report of the Education Board, *Annual*, 1922, p. 473.

¹⁰³ *Ibid.*, p. 475.

¹⁰⁴ Report of the Education Board, *Annual*, 1928, p. 372.

¹⁰⁵ *Ibid.*, p. 373.

ment of equalization funds by the several states, the purpose of which is the betterment of rural schools in sections where the local support is insufficient to provide such schools.”¹⁰⁶ Thus a solution designed to equalize educational opportunity was sought on the basis of cooperative state initiative, rather than on the basis of overhead Federal initiative.

Week-Day Religious Education. Reference has been made to the position which the Sunday School Board of the Southern Baptist Convention took in 1926 during the Van Ness administration with respect to week-day religious education under church auspices in the public schools.¹⁰⁷ At that time it was stated that Baptist churches should guard against any infringement of the complete separation of church and state and that they should utilize to the full the opportunity for education which they already had in their own educational organizations before requesting the public school to release time for religious instruction.

In 1948 Baptists continued to hold consistently to this position in the Champaign case when the Joint Baptist Committee, representing in part the Southern Baptist Convention, supported Mrs. McCollum's appeal to the United States Supreme Court against the Champaign plan of week-day religious instruction. The editor of the *Western Recorder*, the Baptist state paper of Kentucky, made the following comment concerning the decision:

Our people would insist that the decision go far enough to at least stop the flow of *all public tax funds into any religious school of whatever nature for whatever purpose. . . .*

It should be kept in mind, however, that in our contention for absolute separation of church and state, we must be just as earnest in our insistence that there be no drifting into a blighting secularism in our public schools. A materialistic philosophy like that advocated by the atheistic mother in Champaign is to be equally dreaded. The fact that the Joint Baptist Committee supported the appeal of the atheist should not be interpreted as an approval of her godless philosophy. Some way must be discovered to avoid making the impression on students in the public schools that because religion cannot be taught there, it is therefore unimportant.

The Christian teacher can, by living winsomely the principles of Jesus

¹⁰⁶ *Ibid.*, p. 396.

¹⁰⁷ *Supra*, p. 71.

Christ and by setting forth the *general* truths of His Word, show the indispensableness of a dynamic religious faith. Sectarian doctrines cannot and should not be taught in our public schools, but no one can forbid the high influence of a Christian instructor who makes general observations from the broad field of science, history, and art in such a manner as to plant in the student's mind a sense of reverence for the Person and work of God, leaving sectarian doctrines for the denominations in their local churches.¹⁰⁸

Thus Baptists continue to invoke their principle of the separation of church and state in order to resist the interference of the churches in public education. At the same time they maintain that the Christian teacher should enjoy as much academic freedom in the public school as the non-Christian teacher, since the expression of some point of view is inevitable.

Religion and the State University. The state university and its relation to religion received the special attention of the Education Board in 1927. Four possible positions were outlined, and the Baptist position was set forth in contrast. The four positions were given as follows: (1) All education is considered to be the function of the state, and religion is a part of education; (2) All education is the function of the church; (3) The state should offer education to every child, but not include "education in religion" as part of its responsibility; (4) The Schools of Religion movement, with its four different types of approach to the local campus (the denominational program, the associated denominational program, the interdenominational or merged program, and the non-denominational program with no ecclesiastical relations), should be encouraged in state universities.¹⁰⁹ In contrast, the Education Board advanced the Baptist position that, in the first place, there should be no unholy alliance of church and state to teach religion in state universities, and that, in the second place, the religious training of students should be centered in a local church located near the state university campus and having an organization for Baptist students adequate to meet the needs of the situation.¹¹⁰

¹⁰⁸ Editorial on the Champaign Case, *The Western Recorder*, CXXII (March 25, 1948), 3.

¹⁰⁹ Report of the Education Board, *Annual*, 1927, pp. 409-10.

¹¹⁰ *Ibid.*, p. 410.

Education and the Federal Government. The position of the Baptist Education Board concerning the relation of education to the Federal government was also revealed in several instances. In 1924 it was implied that the Education Board itself sought to follow the practice of the United States Bureau of Education in Washington in being a clearing house for matters pertaining to education, giving particular attention, however, to the many items concerning Baptist and other denominational schools which the government bureau did not attempt to supply.¹¹¹ In 1927 the Education Board gave expression to the Baptist position that a Federal Department of Education with a member of the President's Cabinet at its head should not be established, that education should be left to the states, and that it should not become a question of national politics.¹¹² Finally, in 1935 an incident took place which revealed the Convention attitude toward Baptist schools receiving Federal Emergency Relief Administration funds for worthy students. The Education Commission, which had replaced the Education Board, took the position that, since senior college enrollment had been decreasing, the securing of FERA funds for Baptist students was a worthy enterprise, and accordingly put forth much effort to secure financial aid for 1,790 students.¹¹³ But the Convention took a contrary stand and passed a resolution in 1936 commending the Southern Baptist Theological Seminary and the Southwestern Baptist Theological Seminary "for declining to accept from the National Youth Administration of the Federal Government the allotment made to said institutions for student aid funds of the current session."¹¹⁴ In 1937 the Committee on Public Relations followed suit by recommending that Baptists should keep an absolutely clean record and should "free themselves from every suspicion that they are the beneficiaries, directly or indirectly, of any funds raised by public taxation"¹¹⁵ in order

¹¹¹ Report of the Education Board, *Annual*, 1924, p. 439.

¹¹² Report of the Education Board, *Annual*, 1927, pp. 410–11.

¹¹³ Report of the Southern Baptist Education Commission, *Annual*, 1935, p. 93. See *supra*, pp. 117–18, for a brief history of the relationship between the Education Commission and the Education Board: 1913—Committee on Education; 1915—Education Commission; 1919—Education Board; 1928—Education Commission.

¹¹⁴ Report of the Committee on Resolutions, *Annual*, 1936, p. 104.

¹¹⁵ Report of the Committee on Public Relations, *Annual*, 1937, p. 103.

to be able to defend consistently the principle of religious liberty and the separation of church and state.¹¹⁶

IV. THE GENERAL PATTERN OF DEVELOPMENT

As the seventy-five million campaign proceeded on its way during the nineteen thirties, with the concomitant growth of an overall Convention consciousness, and as the possibility of disorder and anarchy in educational institutions built on Baptist principles and with Baptist money appeared on the horizon, Southern Baptists faced the necessity of finding some principle of order to which appeal might be made to save their work. Then followed the natural tendency to appeal to the visible order of their own institutional standards and to forget the spiritual principle that the tithe is freely given not to an institution but unto God, and that the ultimate guarantee of order in free institutions is the free, yet necessary, acceptance of the moral and spiritual order not of an institution but of Almighty God, revealed according to the Scriptures. Serious consideration was never given to the possibility that a centralized Convention control of educational institutions, backed by vast financial resources, might one day operate to fetter and stifle the growth of independent thinking which was contrary to accepted Convention procedure. Little heed was paid to the necessity of preserving an opportunity for the expression of a conscious tension between general interests and local interests in order that a vigorous, evangelical, prophetic criticism might find a welcome expression and that man's institutions might be judged by God's standards. In the Southern Baptist Theological Seminary this trend was probably accentuated by the substitution in 1899 of a Department of Comparative Religion and Missions for the former Department of Polemic Theology,¹¹⁷ a change which in all likelihood contributed to the development of a more irenic temper of mind and to the curtailment of a vigorously critical, evangelical apologetic.

Furthermore, the brief history of the Education Board revealed

¹¹⁶ *Loc. cit.*

¹¹⁷ See the annual catalogues of the Southern Baptist Theological Seminary, 1899–1900, p. 36, and 1900–1901, p. 33. See also Erwin L. McDonald, "Man of the Month," *The Tie*, XV (October, 1947), 7.

the fact that, whereas critical attention was paid to the problem of keeping Baptist education free from government control, insufficient attention was given to the possibility that the promotion and adoption of standards within the Baptist community might one day bring Baptist schools under a religious authority as binding and inflexible as the governmental authority they sought to avoid from without. The intuitive reaction of Southern Baptists against this ever-developing institutionalization and standardization on the inside, coupled as it was with an uncritical trust in the values of higher education, in all probability had much to do with the mounting criticism of the Education Board and with the Convention's vote finally to discontinue the Board in 1928,¹¹⁸ although the ostensible reason given at the time was that the Executive Committee could better handle the financial obligations of the Education Board¹¹⁹ and that an Education Commission could attend to educational matters.¹²⁰

With regard to education under public auspices, no clear indication can be discerned at present as to what educational trends are likely to mature in the restive aftermath of the second World War. However, Southern Baptists since 1845 have passed through two other similar periods of postwar educational development, the period following the Civil War and the period following the first World War, each of which brought in its train important changes in educational emphases. Concerning the period following the Civil War, the Education Board in 1922 made this comment:

In the South, the close of the Civil War saw the rise and marvelously rapid growth of the public school system extending from the primary department to the state university. This, as might have been expected, had a far-reaching effect upon the private and denominational schools of all kinds in the South, with the result that many of them went out of existence, being unable to hold their own in competition with state education. In fact, the tide of opinion in favor of state education rapidly acquired such volume and momentum that it threatened to sweep out of existence every school under denominational control save theological and training schools, thus securing a virtual monopoly in the matter of training the minds of future generations. So pronounced was this sentiment that many men of prominence, engaged in education under denominational control, looked

¹¹⁸ Resolution, *Annual*, 1928, p. 53.

¹¹⁹ *Loc. cit.*

¹²⁰ *Loc. cit.*

upon the contest as won by the state and sought positions in state schools, while others remained in the denominational school but with the persuasion that such schools were, like state schools, to serve the causes of secular education and nothing more.¹²¹

But, as the Education Board proceeded to say, the development of education under state auspices following the Civil War was counterbalanced by the development of a new educational emphasis under Christian auspices following the first World War:

It was the World War which saved the day for Christian education. There is not a fact anywhere more evident today than the insufficiency of education under secular control. Education, unless motivated by the spirit of Christ, will inevitably be a curse instead of a blessing. It is this conviction that has turned the tide in favor of Christian education, that is filling our schools with students and pouring millions into their treasuries.¹²²

In view of the educational developments of these two previous critical postwar periods it is not improbable that the present period of development, following in the wake of a third major catastrophe, will press toward some public educational synthesis which will combine a respect for the values of both preceding periods with an understanding of the needs and aspirations of the new day.

¹²¹ Report of the Education Board, *Annual*, 1922, p. 476.

¹²² *Loc. cit.*

CHAPTER FIVE

Other Convention Agencies Concerned with Education

OTHER Southern Baptist Convention agencies whose duties involve education are the Social Service Commission, the Committee on Public Relations, the Radio Committee, and the Southern Baptist Historical Society.

The Social Service Commission. In 1908 the Southern Baptist Convention passed its first resolution concerning the relation of the gospel to public and private wrong in the specific context of the need for civic righteousness,¹ but it was not until 1914 that a Social Service Commission made its first report to the Convention.² This Commission dealt with such social problems as lynchings, marriage and divorce, responsibilities of citizenship, international peace, and prohibition.³ In 1935 plans were proposed for the establishment of an Agency of Social Research,⁴ but the following year a minority report was presented, recommending that the work of the Social Service Commission should not be enlarged since the only way to extend the rule of Christ to every area of life was through Christ himself.⁵ As a result of this resistance, the expansion of the work of this Commission and the appointment of a full-time secretary did not materialize until 1947.⁶ As in the case

¹ Report of the Committee on Civic Righteousness, *Annual*, 1908, p. 35.

² Report of the Social Service Commission, *Annual*, 1914, pp. 36 ff.

³ For example, see Reports of the Commission on Social Service, *Annual*, 1926, pp. 109 ff.; *Annual*, 1927, pp. 113 ff.; *Annual*, 1928, pp. 83 ff.

⁴ Proposed Plans for the Establishment of a Bureau of Social Research, *Annual*, 1935, pp. 57-59; also appointment of Committee, *Annual*, 1935, p. 72.

⁵ Report of the Committee on the Advisability of Creating a Social Research Bureau, *Annual*, 1936, p. 38.

⁶ "Doctor Brimm Named Secretary of Social Service," *The Tie*, XV (November, 1947), 10.

of the Education Board, however, it would appear that the refusal to extend the work of the Social Service Commission was in large part the result of an intuitive distrust of additional Convention overhead organizations under the implicit control of a few people.

In 1946 it was announced that plans were under way for the preparation of a special literature to take the form of "a series of handbooks dealing with vital subjects in the field of Christian social life,"⁷ and including the Christian approach to marriage and family problems, industrial relations, the liquor problem, race relations, and Christian citizenship.⁸

The Committee on Public Relations. In 1936 the Committee on Chaplains of the Army and Navy was changed to the Committee on Public Relations whose task it was to function where rights were being threatened or when Baptists had inescapable dealings with the American or other governments.⁹ Its powers were limited by the stipulation that it was free to function only when requested to do so by one of the Boards or agencies of the Convention and that a full report should be given to the Convention of all conferences and negotiations held.¹⁰ A similar Committee was appointed by Northern Baptists in 1937,¹¹ and the association of the two Committees was approved by the Southern Baptist Convention in 1938.¹² In 1939 the National Baptist Convention, U. S. A., also appointed a Committee on Public Relations which began to participate in the conferences of the associated Committees,¹³ and in 1941 the Southern Baptist Committee made reference to a similar Committee in the National Baptist Convention of America, Incorporated.¹⁴ Finally, in 1944 this statement was made:

The Baptists of the United States, North and South, white and colored, have achieved through the Joint Conference Committee on Public Relations a working fellowship, a spirit of cooperation and a unity of purpose not

⁷ Report of the Social Service Commission, *Annual*, 1946, p. 120.

⁸ *Loc. cit.*

⁹ Report of the Committee on Chaplains of the Army and Navy, *Annual*, 1936, p. 96.

¹⁰ *Loc. cit.*

¹¹ Report of the Committee on Public Relations, *Annual*, 1938, p. 117.

¹² *Ibid.*, pp. 116-17. Also Report of the Committee on Public Relations, *Annual*, 1940, p. 119.

¹³ Report of the Committee on Public Relations, *Annual*, 1940, p. 120.

¹⁴ Report of the Committee on Public Relations, *Annual*, 1941, p. 110.

attained by any other Committee or agency, because this is the only agency organically related to the Southern Baptist Convention, the Northern Baptist Convention, the National Baptist Convention, and the National Baptist Convention, Inc.¹⁵

For the most part, this Committee dealt with matters pertaining to religious liberty. In 1939 a Pronouncement upon Religious Liberty,¹⁶ later called the American Baptist Bill of Rights,¹⁷ was presented by the Committee to the Convention and adopted. In 1943 it was reported that the Committee's activities had covered questions of the Japanese evacuation, the Civilian Defense Program, moral conditions around army camps, gasoline rationing in relation to denominational officers, the victory tax on churches, American Baptists and Latin America, and religious liberty at the peace conference.¹⁸

The Radio Committee. In 1938 a Radio Committee was appointed to consider the question of broadcasting for Southern Baptists.¹⁹ By 1944 progress in radio education was reflected in the following developments: (1) the scheduling of a series of Southwide broadcasts known as the Baptist Hour; (2) the building up of a transcription library consisting of a thirty-minute evangelistic series, a thirty-minute Bible study series, a thirty-minute inspirational sermon series, and a fifteen-minute Christian Home series; (3) the participation of Southern Baptists in the nationwide religious programs of the Blue Network, the Mutual Network, the Columbia Broadcasting System, and the Red Network; (4) the introduction of seminary radio courses and programs; (5) the scheduling of state convention broadcasts; and (6) the increase of local church broadcasts over local stations.²⁰

The Southern Baptist Historical Society. A growing interest in the history of Baptists was reflected in the resolution passed by

¹⁵ Joint Conference Report of the Committee on Public Relations, *Annual*, 1944, p. 136.

¹⁶ Report of Committee on Public Relations, *Annual*, 1939, p. 98, and Report of the Committee on the Pronouncement on Religious Liberty, *Annual*, 1939, pp. 114-16.

¹⁷ Report of the Committee on Public Relations, *Annual*, 1940, p. 120.

¹⁸ Report on Public Relations, *Annual*, 1943, p. 61.

¹⁹ Resolution, *Annual*, 1938, pp. 27-28.

²⁰ Report of the Radio Committee, *Annual*, 1944, pp. 112-18.

the Southern Baptist Historical Society and included in the 1922 report of the Committee on the Preservation of Baptist History of the Southern Baptist Convention, which recommended that each state create a historical society and aid the general society, the Southern Baptist Historical Society, in the gathering of Baptist historical data.²¹ The reason for the importance of the study of Baptist history was succinctly stated in the report of the Committee on Baptist History in 1944:

It is our conviction that Baptist duty and destiny in the unprecedented world challenge can be understood and met only in the light of our history, and that it is especially urgent that there shall be a great awakening of interest in and extension of knowledge of the history of Baptists in America. We need this because of the crisis in Religious Freedom for the world and for its reassertion in the United States, where alone it has ever been adequately attained and where it is again endangered. Also this knowledge is important because of the powerful factors working for a centralized, all-comprehensive Protestant Church with the plan of incorporating all denominations, including our own, in one ecclesiastical body. Our history will guide us not only in maintaining our freedom in Christ, but in determining our course in practical Christian relations with other Christians and denominations. We need our history to inspire and guide us in the call for an actual and not merely a theoretical and visionary world Christianity for the coming era in the history of mankind.²²

This statement set forth in the perspective of past, present, and future the contemporary educational mission of evangelical Baptist Christianity.

²¹ Report of the Committee on the Preservation of Baptist History, *Annual*, 1922, p. 85.

²² Report of the Committee on Baptist History, *Annual*, 1944, p. 138.

CHAPTER SIX

Conclusions

IN the various summary sections of this study entitled "The General Pattern of Development," somewhat detailed observations have been made concerning the social, economic, and religious forces which have been at work in the development of Southern Baptist educational institutions. It remains now to summarize more briefly the general trend of events as discovered in the analysis of Southern Baptist institutionalized education from 1845 to 1945, to evaluate the various institutional developments in the light of historic Baptist principles, and to seek to discern the implications of the underlying forces for the development of future educational institutions adapted to the needs of a free, evangelical Christian community.¹

It was discovered that the perennial problem which has confronted Southern Baptists throughout the entire history of the Southern Baptist Convention has been that of effecting a balance between the general, over-all, cooperative, centralizing, orderly point of view on the one hand, and the local, individual, independent, decentralizing, free point of view on the other hand—or, as the chairman of the Committee on Church Organizations expressed it, between independence and interdependence.²

In the framing of the Constitution of the Southern Baptist Convention in 1845 (as also of the Constitution of the first General Convention of Baptists in the United States in 1814 and of the Constitution of the United States in 1787), both centralizing and decentralizing viewpoints contended for expression, making neces-

¹ *Supra*, p. 3.

² See Report of Committee on Church Organizations, *Annual*, 1948, pp. 383-84. Also *supra*, pp. 2-3. These expressions are used by Professor Gaines S. Dobbins, chairman of the Committee on Church Organizations, in his book *Can a Religious Democracy Survive?* (New York: Fleming H. Revell Company, 1941), pp. 131-54.

sary the discovery of some means of achieving a working harmony. As a result, a centralized Southern Baptist Convention was set up, with separate Boards subject to it; at the same time local church independence and individual membership in the Convention were given specific recognition, and the two newly-established Mission Boards were located in separate sections of the country.

As the Southern Baptist Convention continued to grow and develop, a similar tension made its appearance when specific problems calling for solution arose within the context of internal Convention affairs. The presence of this tension could be clearly discerned, for example, in the questions which arose concerning the kind of interrelationship which should exist between the boards of home missions of the various states and the Board of Domestic and Indian Missions of the Convention. It again became critical in the debates of 1891 when the Southern Baptist Convention undertook to determine the kind of attitude which should be maintained by Southern Baptist local churches toward a Southern Baptist Sunday School Board publishing Southern Baptist literature. In the former instance, the efforts made to find a solution led eventually to the adoption of the Cooperative Program in 1925. In the latter instance, the tension between the two opposing Convention groups was ultimately resolved through the integration of Dr. Gambrell's emphasis on freedom of choice and Dr. Frost's emphasis on cooperative endeavor, a solution which once more demonstrated the working harmony which could be achieved when the principles of freedom and order were consciously accorded equal recognition.

Finally, an over-all survey of Southern Baptist history from 1845 to 1945 revealed a distinct difference in the general character of the two main periods of development. During the first fifty years it was observed that the localized viewpoint predominated in the thinking of the people. These were years which were marked by a continued struggle against great odds, by the growth of specialized work among children, women, men, and young people, and by the operation of a vigorous interaction between general and local interests. On the other hand, as the institutionalized program of education continued to develop during the second fifty years, it became apparent that the Southern Baptist Conven-

tion had entered upon the period of triumph after struggle, with its opportunity for the exercise of far-reaching institutional powers even unto the last church and for the development of a perennial institutionalized program increasingly mechanized. This trend toward unification was augmented by the centralizing tendencies of two wars, two depressions, and a staggering debt, and by the growing wealth, power, and influence of the various Convention Boards and agencies. The result was an increasing emphasis on the general, over-all, cooperative point of view, with the institutions assuming more and more responsibility for the program of the local church and the local church tending to surrender its local initiative to the broader planning of the Convention as a whole. This was reflected in the educational and promotional planning of the Home and Foreign Mission Boards, in the intensive departmentalization of the Sunday School Board, in the movement toward a more conscious Convention control of the formal educational institutions of Southern Baptists, and in the mechanized promotion of the institution-sponsored evangelistic crusades.

It is thus clear that the growth of Baptist institutional life, both in the particular events incident to its development and in its general historical character, did not proceed on the basis of what might be termed a straight-line development; it was the reflection, rather, of a back-and-forth interplay between opposing forces as the principle of order and the principle of freedom contended for adequate expression.

Such, then, are the facts which pertain to the growth and development of institutionalized education in the Southern Baptist Convention. The question now arises: How is the practice of the educational institution to be evaluated? As was stated in the beginning, we have chosen in this study to make the New Testament principles accepted by the Christian community under review the standard by which the practice of the community accepting them is evaluated.³ These principles were briefly enumerated by Professor Sydnor L. Stealey of the Southern Baptist Theological Seminary as follows: (1) the supreme authority of the Scripture; (2) the fundamental importance of the individual believer, and of the local church; (3) the baptism by immersion of

³ *Supra*, p. 3.

believers only; (4) the sufficiency of each soul to deal directly with God without priestly mediator; and (5) the separation of church and state.⁴

An analysis of these five New Testament principles as promulgated by Baptist Christians disclosed in turn the presence of two fundamental propositions, first, an acceptance of the authority of God in Christ and of the Scriptures, and second, a recognition of the freedom of the individual and of the local church, propositions which might be summed up in the one affirmation: the freedom of the individual to follow the guidance of the Holy Spirit according to the Scriptures. This implied, in short, that Baptist principles were based on the integration of freedom and order within the context of Biblical revelation, and this in turn meant, for the individual Christian accepting them, the voluntary acceptance of what might be called a system of spiritual checks and balances, imposed not by man-made institutions, programs, or decrees, but by the Word of God as revealed in the Scriptures.

As we proceed, then, to evaluate by the standard of historic Baptist principles the practice of Southern Baptist educational institutions with their ever-present need for maintaining a working harmony between freedom and order, it would appear that the following conclusions might be drawn.

In the first place, it would seem to be clear that the danger point for the Baptist educational institution develops when the institution begins to confuse its own objective reality with the objective reality of God as revealed in the Scriptures, thereupon either consciously or unconsciously assuming the authority of the Supreme Ruler and embarking upon a policy of implicit or explicit coercion. The emphasis of the Southern Baptist Convention on the program of Southern Baptist agencies, on cooperation, on promotion, on a perennial program, and on proxy representation in the Convention would seem to be a major step in this direction. The development of an institutionalized order and authority in turn tends to foment anarchic rebellion from within the ranks in which basic principles are not always kept distinct from institutional extremes. It is probable, however, that the potential unruly balance between the Scylla of Baptist ecclesiasticism and the

⁴ *Supra*, p. 19.

Charybdis of Baptist anarchy could be avoided, as in other crisis periods of Southern Baptist history, by a reapplication of Baptist principles, by a reaffirmation of the sovereignty of God rather than of the institution, and by the restoration of a just balance between Christ-centered order and Christ-centered freedom.

In the second place, it would appear that the integration of education with the institution-inspired promotion of denominational organizations needs to be consciously replaced by the integration of education with Christ-inspired evangelism, presented in literature meeting the highest standards, but freely offered with no compulsion for acceptance. This implies that the missionary purpose of the Christ-centered curriculum would be expressed, not in terms of an institutional dialogue between the organization and the individual, but in terms of the immediate Biblical dialogue between God in Christ and man.

In the third place, it would also seem to be evident that the local church cannot remain free from responsibility when power begins to be concentrated in any overhead organization since "Eternal vigilance is the price of liberty" inside as well as outside the Christian church. The first half of the twentieth century produced a movement from the Convention agencies with their over-all view to the last local Baptist church. This movement, it would appear, now stands in need of the counterbalance of a similar movement, this time from the local Baptist church which "under God" has experienced "a new birth of freedom" to the last Convention agency. This in turn would imply that the main burden for the future rests upon the Baptist laymen and laywomen who make up the membership of the local Baptist churches.

Such, then, are a few of the conclusions which may be drawn from an analysis of one hundred years of Southern Baptist educational history. Whether the next fifty-year period will result in the further institutionalized crystallization and extension of Southern Baptist education, whether it will bring forth a reaction on the part of the local churches against increasing overhead centralization, or whether some new state of equilibrium between local and general viewpoints will again be achieved as in other periods of Baptist history, only time will tell. One thing at least is clear: Today marks another turning-point.

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